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# GayCommunityNews

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JULY  
BOOK SUPPLEMENT

THE USE OF  
PLEASURE

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THE HISTORY  
OF SEXUALITY  
VOLUME TWO



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MICHEL  
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## Supreme Court Rules States Can Outlaw Private Consensual Lesbian/Gay Sex





# GayCommunityNews

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## Supreme Court Rules States Can Ban Sodomy

By Denise Sudell

WASHINGTON, DC—Lesbian and gay activists vow that the fight to repeal state laws banning same-sex sexual activity will continue, despite this week's Supreme Court decision holding that such laws are constitutional.

The Court, by a 5-4 vote, held in *Bowers v. Hardwick* that the fundamental constitutional right to privacy and intimate association does not extend to lesbian and gay sexual activity. In a decision written by Justice Byron White, the Court upheld a Georgia law which declares "any sexual act involving the sex organs of one person and the mouth or anus of another" to be a felony punishable by up to twenty years' imprisonment.

Chief Justice Warren Burger wrote a separate, concurring opinion "to underscore my view that in constitutional terms there is no such thing as a fundamental right to commit homosexual sodomy....[To hold otherwise] would be to cast aside millennia of moral teachings."

In an impassioned defense joined by three other justices, Justice Harry Blackmun declared that "depriving individuals of the right to choose for themselves poses a far greater threat to the values most deeply rooted in our Nation's history than tolerance of nonconformity could ever do....[T]he Court today betrays those values." Blackmun read major portions of the dissent from the

bench, an unusual move which indicates the depth of division on the Court over this case.

Justice Lewis Powell, who was widely viewed as the deciding vote on the Court, joined the majority, but also wrote a separate opinion, suggesting that imprisonment of persons who violated the statute might constitute "cruel and unusual punishment" in violation of the Constitution's Eighth Amendment. The Court could not decide this issue because it had not been raised in the lower court, Powell said. (For more extensive excerpts from the Court's opinions, see box this page.)

The case began in 1982 when a police officer arrested Michael Hardwick, an Atlanta gay man, in Hardwick's own bedroom and charged him with violating the Georgia law. The police officer had come to Hardwick's home with a warrant to arrest him for traffic violations. Let into the house by Hardwick's roommate, the officer found Hardwick in the bedroom engaging in oral sex with another man.

Although the charges against him were later dropped, Hardwick sued the state attorney general Michael Bowers, claiming that his constitutional right to privacy had been violated. A district court threw out the suit, but the Federal Appeals Court for the Eleventh Circuit reversed that decision and ruled that the right to privacy did

encompass lesbian and gay sexual activity. The state appealed to the Supreme Court, which overturned the appeals court decision.

"It's a devastating setback, but it's not the end of the ball game," Abby Rubenfeld, legal director of Lambda Legal Defense and Education Fund in New York City told *GCN*. "It means we move out of the federal courts and into the state legislatures and courts." Rubenfeld pointed out that the decision gave considerable deference to the right of state legislatures to pass or repeal sodomy laws. Such laws, banning varying forms of sexual activity, remain on the books in twenty-four states, including Massachusetts, and in the District of Columbia. Both Lambda and the National Gay and Lesbian Task Force (NGLTF) will target these laws for challenge.

Leonard Graff, legal director of National Gay Rights Advocates (NGRA) in San Francisco, agreed that the states are the next logical battleground. He noted that NGRA had already filed suit in Nevada, claiming that the sodomy law in that state violates the privacy clause contained in the Nevada constitution. "We're also claiming that it violates the equal protection clause [of the state constitution], since it [the law] only applies to [sex between] people of the same gender," Graff told *GCN*.

Mauro Montoya, legal services coordinator of the Whitman-Walker Clinic in Washington, DC, which serves the lesbian and gay community here, pointed out that the decision "will make it easier for a state to base its sodomy laws on public health concerns." Montoya warned that the decision may encourage some states which have repealed their sodomy laws to re-criminalize gay and lesbian sexual activity out of a fear of AIDS. "One state—New Mexico—which had repealed theirs has introduced a bill to reinstate it," Montoya told *GCN*. "It's an hysterical measure." Jeff Levi, executive director of NGLTF here in Washington, was also concerned with the decision's impact on AIDS. "It [the decision] will drive people underground, making them less willing to participate in research and treatment [of AIDS]," Levi told *GCN*.

Kevin Cathcart executive director of Gay and Lesbian Advocates and Defenders (GLAD) in Boston, noted that in Massachusetts, where laws banning sodomy and other "unnatural and lascivious conduct" remain on the books, "enforcement is not a live issue." The state Supreme Judicial Court held in 1974 that the "lascivious conduct" law could not be applied to private consensual activity.

However, "people seem to have trouble making a distinction between criminal statutes which make certain sexual acts illegal and the status of a class of people," Cathcart told *GCN*. "Many people think it is illegal to be a lesbian or gay. Nowhere in the United States is that true—not in Massachusetts, not in Georgia, not before the Supreme Court decision, not after the Supreme Court decision."

Cathcart said that "the homophobia of some people in the legal system," including some attorneys and judges, "blinds them to the actual working of the law." For this reason, Cathcart said, the

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## Choice Words from the High Court

### From the Court's majority opinion, written by Justice White:

[W]e think it evident that none of the rights announced in [earlier privacy] cases bears any resemblance to the claimed constitutional right of homosexuals to engage in acts of sodomy that is asserted in this case. No connection between family, marriage, or procreation on the one hand and homosexual activity on the other hand has been demonstrated, either by the Court of Appeals or by respondent [Hardwick]. Moreover, any claim that these cases nevertheless stand for the proposition that any kind of private sexual conduct between consenting adults is constitutionally insulated from state proscription is unsupportable....

Precedent aside, however, respondent would have us announce, as the Court of Appeals did, a fundamental right to engage in homosexual sodomy. This we are quite unwilling to do...Proscriptions against that conduct have ancient roots...Against this background to claim that a right to engage in such conduct is "deeply rooted in this Nation's history and tradition" or "implicit in the concept of ordered liberty" is, at best, facetious....

Respondent, however, asserts that the results should be different where the homosexual conduct occurs in the privacy of their home...Plainly enough, otherwise illegal conduct is not always immunized whenever it occurs in the home. Victimless crimes, such as the possession and use of illegal drugs do not escape the law where they are committed at home...And if respondent's submission is limited to the voluntary sexual conduct between consenting adults, it would be difficult, except by fiat, to limit the claimed right to homosexual conduct while leaving exposed to prosecution adultery, incest and other sexual crimes even though they are committed in the home. We are unwilling to start down that road....

### From Chief Justice Burger's concurring opinion:

I join the Court's opinion, but I write separately to underscore my view that in constitutional terms there is no such thing as a fundamental right to commit homosexual sodomy....

Decisions of individuals relating to homosexual conduct have been subject to State intervention throughout the history of Western Civilization. Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards. Homosexual sodomy was a capital crime under Roman law...Blackstone described "the infamous crime against nature" as an offense of "deeper malignity" than rape, a heinous act "the very mention of which is a disgrace to human nature," and "a crime not fit to be named."...In 1816 the Georgia Legislature passed an issue here, and that statute has been continuously in force in one form or another since that time. To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching.

### From the dissenting opinion written by Justice Blackmun:

...Like Justice Holmes, I believe that [i]t is revolting to have no better reason for a rule of law than that so it was laid down in the time of Henry IV. It is still more revolting if the grounds upon which it was laid down has vanished long since, and the rule simply persists from blind imitation of the past."

...Homosexual orientation may well form part of the very fiber of an individual's personality...an individual's ability to make constitutionally protected "decisions concerning sexual relations,"...is rendered empty indeed if he or she is given no real choice but a life without any physical intimacy...The fact that individuals define themselves in a significant way through their intimate sexual relationships with others suggests, in a Nation as diverse as ours, that there may be many "right" ways of conducting those relationships, and that much of the richness of a relationship will come from the freedom an individual has to choose the form and nature of these intensely personal bonds...A way of life that is odd or even erratic but interferes with no rights or interests of others is not to be condemned because it is different....

As Justice Jackson wrote so eloquently... "[F]reedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order."

...The assertion that "traditional Judeo-Christian values proscribe" the conduct involved...cannot provide an adequate justification for [the Georgia law]. That certain, but by no means all, religious groups condemn the behavior at issue gives the State no license to impose their judgement on the entire citizenry....

Depriving individuals of the right to choose for themselves how to conduct their intimate relationships poses a far greater threat to the values most deeply rooted in our Nation's history than tolerance of nonconformity could ever do. Because I think the Court today betrays those values, I dissent.

## Gay's the Word Charges Dropped

By Donald Stone and Stephanie Poggi

LONDON — On June 27, Her Majesty's Customs unexpectedly announced it had dropped all charges against Gay's the Word Bookshop and its nine directors.

England's only lesbian and gay bookstore had been charged with importation of "indecent or obscene" materials, after Customs carried out a series of raids on the store and the homes of some of its directors in 1984. At that time, over 800 volumes were seized, most of which had been shipped from Giovanni's Room, a Philadelphia bookstore. The directors were to stand trial at the Old Bailey on October 6 of this year.

Customs' turnaround is not the result of enlightenment, according to Paud Hegarty, one of the nine directors. Rather, Customs decided to drop the charges after a decision was made by the European Court in a related case. The case involved British Customs' seizure of inflatable sex dolls imported from a German company. After working its way through the English legal system with rulings for Customs at every juncture, the doll case was then heard by the European Court. That body ruled that Customs' seizure of the dolls violated free trade agreements between European countries and that England could not set one standard for materials produced within its border and another for imported materials.

Given the ruling, "Customs thought they would have a hard time," proving their case in court, said Hegarty. Some of the same books seized by Customs when

shipped from the U.S. have been reprinted by British presses. Under British law, the British versions can be legally distributed.

Customs' decision to drop the charges does not signal an end to censorship of gay and lesbian books, said Hegarty. It does, however, mean an end to arbitrary seizures based on a "secret list" of banned materials. Customs has informed Gay's the Word that in the future it will review sexually explicit books for import to the country on a book-by-book basis. Gay's the Word is charged with informing Customs when it intends to import a book that might be considered "obscene."

According to Ed Hermance, co-owner of Giovanni's Room and a named co-conspirator in the charges brought by Customs, "now there are rules, so we're on firmer ground. But we're still going to have problems." Hermance added that he would call the decision to drop the charges a "victory," "but what we've really done is avoided disaster."

Customs has returned to Gay's the Word the majority of books it had impounded, including *The Joy of Lesbian Sex* and *The Joy of Gay Sex*. They kept only 19 titles, "to save some face," according to Hegarty.

Gay's the Word now intends to begin importation of the large number of lesbian/gay books published in the U.S. since 1984, previously unavailable because of the threat of further seizures.

— filed from Boston



# News Notes

## sign of the week

"Nuclear Energy is Safer Than Sex."

— A sign posted by followers of Lyndon LaRouche when sitting at tables handing out literature — part of their quest to expose the hard facts about AIDS, homosexuals, Jews, the Queen of England (you knew she was a dope smuggler) and the Soviet conspiracies in which all of the above play a major role. Another real eye-catcher of a LaRouche table sign reads, "Nuclear Power Plants Are Built Better Than Jane Fonda." (See story on LaRouche-sponsored referendum to quarantine people with AIDS, page 3.)

## boston kiss-in. boston fuck-in?

BOSTON — A "kiss-in" protest of the Supreme Court's ruling against consensual gay/lesbian sex in private is scheduled for Monday, July 7, at 5 p.m. in front of the State House. (See story on ruling, page 1.)

The demonstration, called by the Gay and Lesbian Defense Committee (GLDC) and other groups, will include speakers and entertainment in addition to the "kissing action." For more information, call the GLDC at (617) 522-4368.

\* \* \*

A community meeting to discuss additional responses to the ruling, including another mass sexual civil disobedience, is scheduled for July 9. Meet at 7:30 p.m. in the Piemonte Room, fifth floor of City Hall, Government Center. Enter through the back door (no kidding.) For more information call (617) 576-6788 or (617) 661-0974.

— Stephanie Poggi

## fenway granted 16k to counsel victims of assault

BOSTON — The Fenway Community Health Center, which specializes in service to lesbians and gay men, has received a \$16,000 state grant to institute a counselling program for lesbian and gay victims of assault.

Lee Ellenberg, a social worker at the Fenway, told GCN the program is crucial because "often when gay men and lesbians are assaulted, they feel mistrustful [about going to a place] where they are not sure how their gayness will be accepted. It deters people from getting help." At the Fenway, said Ellenberg, clients will not have to worry.

The Fenway was very pleased by the amount of the grant, added Ellenberg, as the center had only requested \$8,000.

— Kim Westheimer

## rape survivor jailed for refusing to testify

PASCO, WA — A woman who refused to testify against the man accused of raping her was found in contempt of court on June 25 and sent for the second time to the same jail where the man is being held. The woman had stated she would rather leave town than testify because she was afraid of seeing the defendant again.

According to the Boston *Herald*, Superior Court Judge Albert Yencopal said he imposed the 30-day sentence "with some discomfort," but added the woman would be freed as soon as she agreed to testify.

The woman was also jailed on June 24 for refusing to testify. She was released after four hours when she posted bond.

— Stephanie Poggi

## dutch history teacher fired for anti-gay actions

GRONINGEN, the Netherlands — A history teacher in this northern town was fired after he put an anti-gay note in the letterbox of one of his pupils, according to *DE GAY Krant*. The note read, "You dirty AIDS-spreader."

A listing of other anti-gay actions attributed to the teacher filled over 200 pages.

— Stephanie Poggi

## lesbian erotic photography contest

SAN FRANCISCO — *On Our Backs*, a sex magazine for lesbians, announces a first annual lesbian erotic photography contest. A \$100 prize will be awarded to the best lesbian erotic photo series (five to 10 photos on a single theme), and \$50 will be awarded to the best erotic single photo. All erotic themes are welcome.

Photographs must be black and white. Contestants must include a SASE, their legal name, the name they wish to be published under, address and phone number. Photographs of recognizable models must be accompanied by a model's release.

The deadline for entries is August 15, 1986. Winners will be announced in November and all winning photos will be published in *On Our Backs*. Send entries to *On Our Backs* Photo Contest, P.O. Box 421916, San Francisco, CA 94142.

— Stephanie Poggi



Ellen Shub

BOSTON — Gay activists at candlelight vigil in protest of U.S. House of Representatives vote in favor of aid to the Contras fighting to overthrow the Nicaraguan government, June 26.

## transsexual denied visitation rights to son

STERLING, IL — A man-to-woman transsexual has been denied visitation rights to the seven year-old son she fathered while a man, according to the *Daily Dispatch*, of Moline, Illinois.

Stephanie Lawrence, previously Steve Lawrence, claims the denial last month by Scott County District Judge Edward DeSilva, is based solely on her sex change and is, therefore, discriminatory. But the lawyer who represents Lawrence's ex-wife argues the sex-change is not the primary issue, but rather, "Lawrence's mental stability."

Lawrence, who says she was dressing and "living as a woman" at the time, married a woman in 1976 "only because we both wanted a baby," separated from her wife in 1978 when the child was born, and divorced in 1980. She said she lived with gay men for a time, but was never comfortable with homosexuality: "There is a big difference between homosexuality and heterosexuality. I wanted a heterosexual man who wanted me like a woman."

After reading about famed transsexual Renee Richards, Lawrence raised nearly \$50,000 to pay for a sex change operation. By 1984, she had had two major operations, followed by three largely cosmetic procedures.

Lawrence eventually moved to Phoenix, Arizona, and began work as a paralegal assistant at a nuclear power plant. In November of 1985, she filed suit to gain visitation rights to her son.

Lawrence's ex-wife successfully argued that Lawrence is unstable on the grounds she attempted suicide both before and after her surgery. She also contends visits by Lawrence would be traumatic to the child who never knew his father and does not know he is a woman.

But Lawrence says she has adjusted to her life as a woman, despite frequent sexual and physical abuse and forced hospitalization in a mental institution by her family. She says she works with youth at a Methodist Church in Phoenix where she is accepted as a transsexual, and that she deserves to know her son.

— Stephanie Poggi

## green bay paper discriminated against lesbian/gay group

GREEN BAY, WI — The Green Bay *Press Gazette* probably violated state law prohibiting discrimination on the basis of sexual orientation when it refused to run an ad from a lesbian/gay group, according to the Milwaukee *Sentinel*. The initial findings by the Equal Rights Division of the State Department of Industry, Labor and Human Relations were released on May 23 after Among Friends, a referral service for rural lesbians and gay men, was twice prohibited from placing ads in the Green Bay paper.

The ad, first submitted in January, read: "Gay/lesbian resources, referrals, networks for rural Wisconsin. Write Among Friends..." The *Press Gazette* claimed the ad could not run because it was a disguise for a dating service and was directed at a particular audience. Among Friends then submitted a second ad, in March, reading, "Gay /lesbian referrals for medical, legal and professional assistance for rural Wisconsin." That ad was rejected on the same grounds.

Among Friends filed a complaint with the Equal Rights Division after the second rejection. The group now plans to seek a change in the newspaper's ad policy, publication of the original ad, and payment of attorney's fees.

Among Friends was formed earlier this year to put rural lesbians and gay men in contact with each other and to provide information about community resources.

— Stephanie Poggi

## boy scouts 'protect' themselves from lesbian horde

NEW HAVEN, CT — The organizers of the New England Women's Musical Retreat cancelled this year's festival after being informed they would have to delete the word "lesbian" from all of their literature.

Owners of the Boy Scout Camp where the festival has been held for the last several years told the organizers on May 18 that in order to use the camp this year three conditions would have to be met: the word "lesbian" could not be in promotional literature, the chapels could not be used and organizers would have to pay an extra 25 percent in insurance fees.

According to *Lesbian Connection*, festival organizers unanimously decided that "the first condition is directly counter to the purpose and philosophy of NEWMR." They are currently looking for a site for next year, preferably women-owned. Anyone wishing to help them cover the \$5,000 expenses already incurred for this year can contact them by writing: NEWMR, PO Box 217, New Haven, CT 06513.

— Kim Westheimer

## conference by and for old lesbians

LOS ANGELES — Planning has just begun for the first West Coast Conference of Old Lesbians, to be held here in the Spring of 1987. Organizers seek additional lesbians of color for the planning committee and urge all lesbians aged 60 and over to contact them with suggestions to make the conference a success.

In a statement, conference planners say, "This is an historical opportunity for old lesbians to come together to celebrate our existence, to share the diversity of our experiences, and to speak to and for ourselves about the way ageism affects our lives."

The two-day event will be open to lesbians aged 60 and over and their friends. Organizers hope participation will be free, except for meals, and intend to provide local transportation to and from the conference. There may be a few scholarships for women travelling from a distance.

For more information, write West Coast Celebration, 2953 Lincoln Boulevard, Santa Monica, CA 90405 or call Kate (619) 481-0375.

— Stephanie Poggi



Ellen Shub

BOSTON — Rally June 28 in protest of U.S. government efforts to evict thousands of Navajo and Hopi people from their homes near Big Mountain, Arizona. The "relocation" was to take place on July 7 of this year, but according to the *Guardian*, has been postponed. Elders of the Hopi and Navajo people living on the land say the relocation attempt is not a resolution to a dispute between the tribes, as the government claims, but an excuse for giving mining companies access to the land.

## pension for dutch gays persecuted by nazis

AMSTERDAM — Over the objections of the Secretary of State, the Dutch Parliament has voted to grant gay survivors of Nazi persecution during World War II access to a pension, according to *DE GAY Krant*. An existing law permits special pensions for Jewish survivors of Nazi persecution.

In opposing the pension, the government had contended that no laws should be changed until an inquiry was conducted to find out if Dutch gay men and lesbians were actually persecuted by the Nazis.

— Stephanie Poggi



## The HOWL story

# 195 Acres Purchased for Women's Community

By Kim Westheimer

HUNTINGTON, VT — HOWL...if you want to "Help Open Women's Land."

Nearly 100 women did just that at the full moon, grand opening of HOWL, 195 acres of "Open Women's Land," on June 21. The opening signifies a milestone in the work of over twenty women who are attempting to create a collective women's community in this rural town outside of Burlington.

Leah Wittenberg, a lesbian active in the Burlington women's community and a founding member of HOWL, spoke with *GCN* about the origins, philosophies and future plans for HOWL.

### HOWL's Origins

The concept of HOWL, said Wittenberg, originated approximately two years ago with a small number of Burlington-area women who were looking for a small plot of land on which to live. "Then we began thinking we wanted to live in a community of women and changed from looking for 10 acres to 100 acres," she said.

Their search led them to a 50-60 acre site which they organized to purchase last year. The purchase fell through, however, and the 12 women who made up HOWL at that time began to lose hope. Finding the site in Huntington, was like "coming home," said Wittenberg.

### Dealing with Differences

Twenty-one women make up the core of HOWL. Most of the women are lesbians and approximately half come from working class backgrounds. There is one Black woman, a deaf woman, and a number of Jewish women. The group hopes HOWL can be a safe place for all women, but they realize differences must be seriously addressed. "We're not euphoric, thinking we all want the same thing," said Wittenberg.

In order to "deal with our differences," HOWL began a discussion group in March of this year. According to the group's newsletter, topics raised by women included fear about coming out as "a radical Jew" given "anti-

Semitic, anti-Zionist propaganda in the Women's Movement;" "feelings of isolation brought on by a gradual deterioration in hearing;" "invisibility brought on by age [and] disgust...with wimmin unwilling to really 'get down' to issues of ageism;" and "fears of 'admitting' to being bisexual after having been known as a separatist dyke for years."

Racism, noted Wittenberg, is another item on the agenda for discussion. She said the mostly white residents of the Burlington area do not address their racism adequately, and the same is true for HOWL. "It's one thing to say we're open, [but] how does that come down? What aren't we looking at [in terms of our own racism.]"

Class issues also await discussion, according to Wittenberg. She said conflicts have already arisen with regard to prioritizing purchases made with group funds. "I'm sure it's going to be more of an issue as we get into the nitty-gritty [of building HOWL]," concluded Wittenberg.

### Decision-Making

Another HOWL vehicle to deal with differences and make decisions about the land is the "Grandmother Council." Any woman may be a part of the council, which makes decisions by consensus.

Issues recently addressed by the body as a result of the grand opening weekend, are use of alcohol, cigarettes and drugs on the land. According to Wittenberg, the council has decided that all communal space will be drug-free. It also urges women "not to assume it's okay [to use drugs or smoke]" around other women.

Wittenberg stressed that all policies are flexible. "If it [a policy] doesn't work, let's change it," she said. "Some groups set up very distinct rules, others have a wait-and-see-what-happens process for dealing with it." There are HOWL members who feel more comfortable with set rules, she acknowledged, but "personally I like to deal with things more situationally."

A heated discussion is likely to come before the Grandmother Council sometime in July regarding men or boys on the land. "Everyone agrees that some space on the property will be only-women space [where no men or boys will be allowed,]" said Wittenberg. In terms of the rest of the land, a number of options are being discussed. It is possible that one section of the land would be used for child care for boys during HOWL events.

"I've heard that women want to have brothers and fathers on the land. There may be a way of including men [apart from communal space,]" added Wittenberg. "The land is very diverse and there are a lot of natural barriers [making this type of separation possible.]"

### Finances

The land is currently owned by one woman, who bought it for \$150,000 with the understanding that HOWL would pay her back in two years. The group has already raised over \$10,000, and is attempting to raise the additional \$140,000.

According to Wittenberg, individual donations of up to \$3,000 have already come in, in response

to a fundraising letter sent out to 1,200 women. HOWL is also selling T-shirts and planning fundraisers. "We have the perspective which is if we could come up with 75 people who could give \$2,000, that's it. It makes [\$150,000] sound more manageable."

### Visions for the future

"We hope to see HOWL become one of those few places where we can continue to train, to revision, to recreate home, family, community," states a HOWL letter written by Wittenberg and Yiota Ahlades. "We know from our community women's herstory the difficulties and struggles in group projects of this scope: too much structure, not enough money, the multitude of 'isms.' Let us, in a leap of the imagination, invite our questions and fears to become our allies, our teachers, our guideposts in keeping this project moving and growing."

In a brainstorming session of visions for the land, HOWL members dreamed of a birthing center, a feminist peace institute, a pure water selling or trading business, a non-electric women's band and a bathtub in the woods. Out of this session, one decision was made:

*Critics say too few PWAs will benefit*

## Boston PWAs Included in Anti-Viral Drug Study

By Kim Westheimer

BOSTON — An \$8.6 million grant has been awarded to five hospitals here for participation in a national study of anti-viral drugs for people with AIDS. The grant, announced by the National Institute on Allergy and Infectious Diseases (NIAID) on June 30, is part of a nationwide \$100 million, five-year program.

The study will be conducted in two parts, one testing specifically

for drugs that inhibit the HTLV-III virus and the other testing for drugs that alleviate infections and cancers often contracted by people with AIDS.

NIAID plans to enroll over 1000 people with AIDS in the national program within the next six months. Approximately 75 people from the Boston area are expected to participate.

Drugs to be tested in the first year are ribavirin, azidothymidine (AZT), alpha interferon, foscarnet, HPA-23 and dideoxycytidine (DOC).

It is uncertain how people will be chosen to partake in the study, according to Dr. Martin Hirsch, an infectious disease specialist at Massachusetts General Hospital (MGH) and the principal investigator for the Boston study. Hirsch was also uncertain which drugs would be used for research in Boston, but said these issues will be discussed at a meeting later this month.

Criticism of the grant has focused on the limited funds available for the study, which limit the number of participants. According to Hirsch, \$100 million is a reasonable sum to treat 1000 people, but more people should have access to the anti-viral drugs. "There are probably about 10,000 AIDS patients [in the U.S.], maybe ten times that many with AIDS-Related Complex and maybe a million or more asymptomatic virus carriers. It's a tragedy that we have so few drugs currently under study and so many people we have to turn down," Hirsch added, "Our goal should be to allow everybody who wants to be in a clinical trial."

Alan Kukonis, a Boston member of the National Association of People with AIDS, who is currently involved in a study of AZT, agrees that everyone who wants to should be given the opportunity to participate in a study. While he has had some negative reactions to AZT such as headaches, chills and

that a collective space would be built first, as a way to "consolidate the group through the practical experience of working together."

Eventually, said Wittenberg, individuals may build their own permanent shelters. Care will be taken, she said, not to overburden the land with too many women. Two tepees and an old barn are the only current standing structures.

HOWL also wants to make space available for camping. They are asking for a five dollar per night camping fee from women who can afford it to go toward operating expenses.

HOWL is also planning some weekend events which might include an instrument-making weekend and a weekend to learn about herbs. Wittenberg said there might be a small fee for participating in these events, but they are not for the purpose of generating money.

HOWL is open to new members. Meetings are once a month and any woman can attend. Women wanting to contact HOWL for more information or to give a donation can write to HOWL Project; c/o Common-woman; P.O. Box 242; Winooski, Vermont, 05404.

## California to Vote on AIDS Quarantine

By Jim Kiely

SACRAMENTO, CA — On June 26, California state officials confirmed that followers of Lyndon LaRouche have gathered enough signatures to place an initiative on the November ballot that could lead to the quarantine of people with AIDS. Earlier, the office of the Secretary of State here had announced the signatures did not pass an initial verification (See *GCN*, Vol. 13, No. 46). An initiative requires 393,000 signatures to become a ballot item.

Gay and lesbian activists in the state, who began organizing three months ago when it became clear the LaRouche camp was making progress, are geared up for battle. "We have a major educational campaign ahead of us," said Paul Boneberg, of the San Francisco-based Mobilization Against AIDS. Boneberg added, "If the vote were held today, [the initiative] would probably pass."

The initiative calls on the state department of health to consider AIDS a communicable, infectious disease and to enforce the state health and safety code that applies to such diseases. According to Doug Warren, a lawyer with the California American Civil Liberties Union, that translates the in-

itiative into a call for quarantine. "Already people with typhoid and other communicable diseases can legally be placed under house arrest by the board of health. With the passing of this initiative, it could also happen to people with AIDS."

While most lesbian and gay activists here appear to agree with Warren, some activists and lawyers do not believe quarantine would result if the initiative passed. Anne Jennings, a lesbian activist and a lawyer with the California State Attorney General's Office, told *GCN* the initiative would change nothing. She said AIDS is already considered an infectious disease by the state board of health, but that health officials have not chosen to quarantine individuals. "AIDS is not typhoid. The means of transmitting HTLV-III are extremely limited," said Jennings.

In addition to advocating quarantine, the initiative could pave the way for mandatory testing of people suspected of having AIDS and for dismissal of any "carrier of the disease" from public health jobs and employment in the food industry. The wording of the initiative fails to ex-

plain the term "carrier," drawing no distinction between a person with AIDS and a person who has tested positive for the HTLV-III virus. The meaning of "carrier" "can only be left to the imagination," said Warren.

However the initiative would be used, gay and lesbian activists are wasting no time organizing a statewide campaign to defeat it. According to Paul Boneberg, Mobilization Against AIDS has already conducted numerous meetings across the state, out of which the California AIDS Network (CAN) has emerged. CAN is a political and health committee which hopes to attract thousands of people in the fight against the initiative.

The official title of the LaRouche group promoting the quarantine measure is PANIC (Prevent AIDS Now Initiative Committee). With offices in San Francisco and Los Angeles, PANIC serves as clearing house for initiative materials and volunteers. No officials of PANIC were available for comment to *GCN*.

— filed from Boston



# Community Voices



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## women for pornography

Dear GCN:

*This letter is not in response to any one particular article but, instead, to all of the recent articles & debates over the pornography issue. I hope that I have made my point clear.*

I am a woman. I put myself through college. I earned a degree in both mathematics and chemistry. I recently started a business. I have been struggling in a man's world and, therefore, know first-hand the problems a woman faces in her fight for equality (e.g. economic independence).

As you probably are aware, there is currently a strong movement by the conservative right to ban pornography under the guise that it is both degrading and detrimental to women: The anti-pornography supporters claim that the "girlie" shows, magazines and movies give men a distorted image of women; that pornography makes women seem like mere sexual objects; that magazines and movies showing women engaged in sex leads to discrimination and violence.

I disagree. Discrimination and violence have been around far longer than erotic magazines and movies. Discrimination and violence result from the inability of one to empathize with another of a differing geographical, political, social, religious, racial, sexual or cultural background. Both men and women discriminate against and are violent towards each other. Both men and women are guilty of failing to understand and accept each other. Education, communication and interaction change stereotypes—not censorship.

However, the origins of and solutions to an age-old problem is not the topic I want to address. The point of this letter is that the issue of women's economic independence is being clouded, perhaps even threatened, by groups using inequality as a crutch to support censorship: Women own businesses, fight diseases, publish research papers, hold political offices and so on. In the last ten years, women have made major contributions economically, politically and socially. Are we to believe that an exposed breast or thrusting hip is sufficient enough to turn 52% of the population into sex slaves? More importantly, are we convinced that women are that thin-skinned and helpless? After all, no one has been concerned about the impact of the now popular, male strip shows on the masculine image.

As I said, I am a woman trying to get a foothold in a patriarchal society. I have experienced discrimination. I know that stereotypes exist. I have had to prove over and over that I have the confidence and competence to "do the job." Banning pornography because of particular vulnerabilities females supposedly have will only make me and all other women appear delicate when we need to show that we have the courage and capabilities to deal with the demands of a competitive and complex world. Banning pornography because the sight of the female anatomy is enough to downgrade over half the population makes me and all other women appear weak when we need to show strength. Banning pornography to protect women will discredit us.

I am outraged over this pornography issue. I am outraged at the fact that these do-gooders are tearing down the image that so many women have worked so hard to construct: that women are strong and steadfast not defenseless and dainty. I am so outraged, in fact, that I want to form an organization: Women FOR Pornography.

If you are a woman and you share my views, please write to me. I need to know that you are there. I need your support. Thank you.

Melanie Holzman  
P.O. Box 20579  
Columbus, Ohio 43220

## women need to be less separate

Dear GCN:

In response to Mike Riegle's "Speaking Out:"

I empathize with you and your feelings regarding the balance of gender within GCN. Our organization has just the opposite problem, with men making up the majority — five years ago the situation was reversed. As a result of our study of the situation, we felt that the cycle will continue alternating between gender majorities because whenever it becomes apparent that an imbalance exists, we begin catering to the minority and eventually they become the majority.

To prevent future shifts and eliminate the current imbalance, we have implemented policies and programs that encourage participation by both men and women. Looking over the past 10 issues of GCN, I found your cover stories and feature article headers overwhelmingly in favor of women. GCN carried 3 neutral articles, 4 about men's issues, 4 concerning AIDS and 9 regarding women's issues. Surprisingly, inside GCN there is a reasonably equitable balance of articles. However, the advertising is in favor of women, especially in the classifieds.

If the movement for lesbian and gay rights is to ever achieve our ultimate goals, we all need to work together and do less to antagonize the opposite gender. Men need to be less critical and discriminating of women (Alison Barnett's "Speaking Out"). Women need to be less separate; womyn, wimmin, etc. often self-seclude women from men and anger and frustrate them.

We must move "Forward Together."

Paul Schmig  
DeKalb, IL

## so what

Dear GCN:

"So What" says the bumper sticker in reply to the contagion (read that literally) of "Child on Board" decals. Who cares what's on board.

I truly could not find the connection in Mike Riegle's article "GCN: Still for Women and Men?" of June 7, 1986, between the "facts" and his angst. All I care is that the paper come to me with as much reportage as it can on material of general interest to any social-issues-radicalized gay person and specifically affecting or involving gay men and women; that is, that the paper do what it is supposed to do in accordance with its philosophy and principles. That at the present time gay men have little stomach, time or money for sharing in the production and or circulation of GCN is irrelevant to me. My worry is that the paper get out and to me every week, not whether so many women, so many men put it together or read it. Isn't getting the job done sufficient?

The introduction of gender into the discussion and evaluation of GCN contributes to Riegle's self-fulfilling prophecies of dire conditions. Your real readership doesn't care about gender content of the staff, the paper or specific articles or pictures: injustice is injustice, achievement achievement, erotica erotica (I love the female erotica; it doesn't make my gonads tingle, but I like the fact that it does to someone else).

That's where *Bay Windows*, for example, differs. That paper deals only with things that make middle-class gay white males who have arrived and pass feel good. It filters what it is to be gay. What's left, the bulk of what gayness is, is the onerous burden of GCN. *Bay Windows* is easy, a piece of cake. GCN is a thankless task. I personally don't know a single gay male who would step forward and say "I'll do it." Of course, when those driven, dedicated lesbians decide not to do it either, then we are all going to be fucked (unless the drags and street people shoulder the mantle again, as they did at the beginning; it is very unlikely there are gay men waiting in the wings until the lesbians step down).

Now if the lesbians really want to wake up the complacent gay white middle-class, they ought to pull a media Lysistrata. There's a gross thought for you: withholding liberation fuck unless the guys start paying their dues.

The paper's still really good, Mike, for both gay men and women. Just ask those who love it!

Sincerely,  
Vincent F. Luti  
Westport, MA

## an inherent conflict

Dear GCN:

I was very disturbed to read about Liz Page's comments around Governor Dukakis' foster care policy and AIDS policy in Kim Westheimer's article on the AIDS Action Committee's "Walk for Life." As an AAC volunteer of three years standing I feel compelled to respond.

Perhaps Liz doesn't believe AIDS and foster care are related, but I doubt that all 700 volunteers in AAC would agree. Some of us find an inherent conflict in Dukakis' implicit support for the contention that gays, lesbians, single women parents and other "nontraditional" families are less than optimum placements for children in need of foster parents, and his leadership on AIDS funding. *Certainly* there are those of us who, while grateful for the governor's action on AIDS funding do not "love the governor."

Furthermore, the right to protest is one of those "guaranteed" all Americans — even those of us unprotected by most legal statutes in this country; and tolerance for different views is something those engaged in social action, whether around AIDS or fostering equality in other ways, need to remain committed to on every occasion.

Very Sincerely,  
Marea Murray  
Allston, MA

## put a little pressure on these folks

Dear GCN:

I have placed myself on a hunger strike because of the racial discrimination that is being shown to me and the gay man that I was hooked up with. I have been on it for 6 days now, only drinking water. These folks done fucked us up and I mean really bad too.

If there is anything you can do, I would appreciate it. If you can run some kind of article in the paper and maybe get some help from the readers, it might put some pressure on these people. The warden's name is Lanson Newsome, Geo. State Prison, Reidsville, GA 30499.

Well, I'll close now and sleep. Thanks.

Donald Wayne Woods, Jr.  
EF-156243  
Reidsville, GA 30499

## christian pamphlets against our people

Dear GCN:

I don't know if these people are subscribers to GCN just so they can get people steamed or what, but I would like for you to check it out and possibly put something in the paper about these people continuing to send christian pamphlets against our people.

I myself received some others before and sent a letter back to them that I do not like people pushing religion down our necks, but they persist I guess.

We [prisoners] don't need these people harassing our gay brothers and sisters who aren't interested in being judged by them.

The people's names in this case are Mr & Mrs E. Heddon, 15 Howell St. Walton NY 13856.

Thanks,  
James R. Cone  
277249 Cedar G-11  
Box 900  
Shelton, WA 98584

## what'd he say?

Dear GCN:

I tried to decipher Mike Riegle's "Speaking Out" article in the June 7th issue. The excessive parentheses were extremely annoying. The article was so poorly written that after several readings, it was difficult to find a lucid train of thought.

One point I did extract was the author's opinion that GCN has become too lesbian-oriented. GCN is one of the few papers which speaks to both the gay male and lesbian communities. Like other recent letters to GCN, Riegle seemed to be saying that the inclusion of lesbian and feminist content has become too dominating.

Riegle attempts to parallel this issue with GCN's anti-racism project. What is the parallel? And what does "We're not doing very well" really mean?

It seems to me that GCN should consider its statement of principles, its mission and goals in addressing this issue. Of course, some issues of the paper will include more lesbian-oriented material; others will include more gay male-oriented articles. If GCN considers itself a tool for social activists, including feminists, then an assessment of the historical relationship between lesbians and gay men. Riegle states that the renewals/subscribers to GCN have been mostly women. That doesn't necessarily mean the paper is ignoring the needs of gay men.

Finally, I would appreciate a one paragraph summary of what Riegle's article was trying to say.

Karen Erlichman  
Philadelphia, PA

### GayCommunityNews

Cover design: Ina Cohen

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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# Speaking Out

## Catholic Contradictions: Laying Down the Law

By Warren Blumenfeld

Recently I attended a public forum held at Harvard's Kennedy School of Government in which Bernard Cardinal Law gave a talk entitled "The Catholic Church and World Affairs: A New Visibility." As the Cardinal looked from behind, the moderator of the event, Harvard Institute of Politics Director Jonathan Moore, introduced him as "a strong advocate for racial justice" citing his ministerial work for racial equality in Mississippi and St. Louis before coming to Boston and more recently in his efforts in quelling racial unrest in Lawrence, Massachusetts. Mr. Moore went on to praise the Cardinal's ecumenical work by forging "better ties with Protestants and Jews."

The platform was then turned over to the Cardinal. He confidently approached the audience and began his talk by relating a personal anecdote drawn from his halcyon days of the 1950s when he was a young Harvard student in medieval history. Back then the controversial religious thinker and founder of the Catholic Worker Movement, Dorothy Day, spoke on campus to the apparent dismay of one of Law's professors who refused to open his mind to her ideas or to attend her lecture. Day was given a generally negative review by the *Harvard Crimson* which this professor used to justify his own negative views of her.

With a certain youthful gleam in his eye, the Cardinal continued his story saying that his professor's immutable stance in this instance sparked him to organize what was probably the first sit-in demonstration at Harvard. Students camped out in front of the professor's door to expose closed mindedness and to demand that he at least listen to a tape of Day's speech so that he might objectively determine if his previously-held notions were indeed justified.

This story set the tone for Law's major theme of the evening being the Catholic Church's "new visibility," or activism, in working for basic human rights and sustained peace for people in every region of the world — goals which were equally shared by Dorothy Day.

The Cardinal launched into the major portion of this talk by listing the ways in which the Catholic Church is entering into the arena of multi-national politics. As he did this, a gnawing discomfort arose within me coming from my own suspicions and misgivings concerning this political involvement. Furthermore, I was struck by many glaring contradictions in the Cardinal's words. While claiming to advocate human rights and calling for open discussion among individuals and nations, in reality the Church systematically denies rights to a significant portion of the population — namely gay males and lesbians (and for that matter, all women). The Cardinal, while uncovering his professor's narrow-mindedness, reveals his own by refusing to dialogue on the issue of homosexuality. On several occasions he has declined to grant an audience to representatives of Dignity/Boston, a gay and lesbian Catholic organization. In addition, an aide to Law's predecessor, Humberto Cardinal Medeiros, even refused to accept a donation check which Dignity contributed to the Cardinal Stewardship Fund, a church-sponsored charity.

Recently the Catholic Church's unwillingness to allow open discussion of homosexuality was furthered when it launched a successful campaign to pressure the producers of Channel 4 WBZ-TV's "People Are Talking" program in Boston to cancel a scheduled segment dealing with the topic of lesbian nuns. In addition, the Cardinal has promoted anti-gay bigotry by publicly supporting the recently enacted Massachusetts Department of Social Service's blatantly discriminatory foster care policy which excludes lesbians, gays, single people and women who work outside the home from qualifying for foster placements.

The Cardinal continued his speech by pointing with pride to a couple of Pastoral Letters recently composed by American Catholic Bishops. One letter proposes a sane nuclear policy by blueprinting a systematic dismantling of nuclear armaments. The other, still in the draft stage, exposes defects in world economies and urges a sharing of wealth among nations as a means of ending poverty. There was, however, one regional Pastoral Letter which the Cardinal neglected to discuss. This one was circulated last year by the local Church hierarchy advising priests to urge their parishoners to lobby public officials to defeat a proposed law which, if passed, would grant gays and lesbians basic protections in employment and housing — rights already granted to many other groups.

The Cardinal then said that the "new visibility" of the Church is symbolized by the extensive and unprecedented travelling of Pope John Paul II, bringing his message to the people of the world. Law suggested that the Pope's recent trips to Haiti and the Philippines brought to light basic governmental human rights abuses which hastened the popular overthrow of repressive regimes. Whether or not this theory of cause and effect is valid, one thing remains certain. The Pope's visit to Boston in October 1979 had an initial reverse effect. While he was here and directly following his visit, there were reports of a significant increase in verbal and physical assaults on members of the gay and lesbian community which many attribute directly to Church teaching on homosexuality.

After giving a brief summation of the points he had discussed in his talk the Cardinal opened the forum to questions. He called first on a woman who inquired into actions of the Church which were unmistakably sexist in excluding women from the Church hierarchy. Curtly dismissing her question as outside the sphere of the evening's discussion, the Cardinal fielded another question; then he called on me. I brought up the apparent inconsistencies I was observing throughout his talk. Then I asked him to explain how, if the Church is concerned with promoting peace and equality and combatting prejudice and discrimination, can Catholic Church leaders fail to see the clear links between racism, anti-semitism and homophobia. He responded by telling me, unequivocally, that the links do not exist and that the Catholic Church's concept of "Natural Law" dictates otherwise.

A key factor in the development of orthodox Catholic ethics since the 12th century, this concept includes a set of standards which the Church has inferred follow an ordering of nature. Thus the Church has concluded that the expression of homosexuality, along with many forms of heterosexual sexual behavior are "intrinsically immoral."

Taking a brief glance backward in time, not so long ago a position similar to that of the "Natural Law" was used by Christian leaders to preach that they determined was the "naturalness" in the subjugation of black Africans and in the institution of slavery. A direct reflection of this position is evidenced by the names of the ships used to transport slaves across the sea, four of which were the "Jesus" the "Gift of God," the "Liberty," and the "Justice."

Closer to our own time, Hitler and the Nazis had their own vision of a natural order. They set down in rigidly narrow terms a code which prescribed who would be considered "racially pure" and who were to be classified as "impure." As we all know, this led to the mass extermination of eastern European Jews, racial minorities, Jehovahs Witnesses and others who did not conform to the state's concept of justice. What is often forgotten, however, is that gays were similarly listed among the ranks of the "impure" and tens of thousands also perished in the gas chambers of the Nazi machine. Hitler in his own perverse way evidently saw connections between these groups and practiced the most extreme form of racism, anti-semitism, and homophobia as the cornerstone of his "final solution."

Though I do not for one minute place Cardinal Law and Pope John Paul II in the same league as colonial slave traders and Nazis, I do ask religious leaders to take a few tips from history and not to replay the mistakes of the past.

The Cardinal finished answering my question by emphatically stating that he was "not about to change his opinions of gay lifestyles." It is important for him to understand that I am not asking him to alter his thinking. He owns his beliefs and as long as they are working for him, he will hold onto them. However, when his beliefs are translated into words and actions which have negative impact on people, he has crossed a critical line. This is when he must be confronted and must be made to realize that each time the Catholic Church advocates the defeat of laws to insure an entire group of people their basic civil rights, many just and gentle lesbians and gays will internalize society's prejudices and will hate themselves a little bit more. Each time a priest speaks of the concept of Natural Law during Sunday mass, there may be another teenage suicide. Each time the Cardinal gives support to a discriminatory foster care policy, there will be scores of young people harassed and attacked by their classmates in the corridors of our schools. This is child abuse plain and simple and the Church must begin to own up to its own complicity.

Today as the Catholic Church is speaking out against apartheid in South Africa, it is visibly practicing a form of apartheid along the lines of gender and sexual orientation by limiting the role of women within the Church and by actively perpetuating anti-gay bigotry. Many other world religions, including Unitarians, Quakers, some Protestant denominations and reform Jewish groups are beginning to respect and honor the sexual diversity among people. Now is the time for the Catholic Church to follow suit.

Warren Blumenfeld is a former Features Editor of GCN, co-producer of the documentary Pink Triangles, and is currently co-authoring a college text tentatively titled Opening Minds, Opening Closets: A Source Book for Lesbian and Gay Studies.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

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for  
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**DON'T TAKE THE**  
**SODOMY DECISION**  
**LYING DOWN!**

Rally and kiss-in, Monday July 7  
at 5 p.m. in front of the Statehouse.

### Correction

Two lines were left out of last week's letter to GCN entitled "a perfect irony for commemorating Stonewall," by Shastine Keeney. The third paragraph should have read, "Need I remind anyone about where Gay and Lesbian Pride got its start? Stonewall—the revolting queens of a NYC gay bar, when the police came in to harass/beat them yet again. Do these cops who joined us Saturday not beat up and harass Third World people like every other cop, because they are gay? Do they not enforce the laws that protect our racist, sexist, homophobic, classist, etc., etc., system, because they are gay? If they had been cops at Stonewall, would they have stood up and said 'Stop harassing gays!' Do they do it today?"

Our apologies to Shastine and to our readers.



# Ten Percent Revue: Flaunting It Up-beat Show Tunes from Gay Perspective

**Ten Percent Revue**, musical theater written by Tom Wilson Weinberg. With Jenifer Firestone, Elliot Pilshaw, David Smith, Helena Snow and Wienberg. At the Gifford House, Provincetown.

By Ann Fry

Tom Wilson Weinberg's *Ten Percent Revue*, a musical celebration of the lesbian/gay community in the tradition of American musical theater, opened a summer-long engagement at the Gifford House Cabaret in Provincetown, Mass., on Friday night June 27. For those looking for entertainment while on vacation in P'town or for anyone in the mood for an evening of harmless, light comedy focusing on contemporary lesbian/gay issues, Wilson's *Revue* offers a possible solution.

The show consists of two acts, each made up of a series of short musical scenes. It centers around universal, and for the most part non-controversial lesbian/gay issues such as coming out, going home, relationships and the hardships involved in being a lesbian or gay man in a predominantly (the other 90 percent) straight society. Weinberg's rapid-fire lyrics and up-beat show tunes keep the program moving at a steady, enjoyable pace; this combined with the wide-eyed, enthusiastic delivery of his four-member cast creates an energetic medium for conveying his thoughts on what it



The Provincetown cast of *Ten Percent Revue*: (l-r) Jenifer Firestone, Elliot Pilshaw, author Tom Wilson Weinberg, Helena Snow and David Smith.

means to be a lesbian or gay man in the '80s.

Aside from Weinberg's omnipresence at the piano, cast

members include Jenifer Firestone, Elliot Pilshaw, David Smith and Helena Snow, each featured individually and in

various combinations throughout the evening. Of note in the first act is Weinberg singing "Flaunting It," a defiant ballad full of pride in

his gayness, and the Company rendition of the "Gay Name Game," a fast-paced expose of those who "are" ("even his Holiness read the *Well of Loneliness*") characterized by the composer's knack for juxtaposing words and phrases in long, humorous verses of rhyming couplets ("Jane Rule, the kids at school...James Dean, Billie Jean...").

*Weinberg offers us a rare look at ourselves, a validation of our pain and joy.*

I suspect that there are those, like me, who will find this act a little too sugary in places, most notably in "He Likes Me," a hokey ballad which David Smith's enthusiastic rendering cannot save: ("He likes Billy Joel, file of sole...and me!"). "Things We Can Do," a wholesome commentary on safe sex, which reassures all the boys not to worry that the days of promiscuity are over — you can still hold hands, go for long walks in the park and cook dinner for each other — seemed to be laying it on a bit too thick, aside from oversimplifying the issue.

The second act, though shorter in length, contains more substance than Act I. Early on Helena Snow does a fine burlesque in "My Turkey Baster Baby;" Weinberg is at his best in this ode to artificial insemination. The show also turns briefly away from comedy in the two Company numbers, "Personals" and "High Risk for Afraids," in which Weinberg expresses his pain and outrage at the mainstream's paranoid, unsympathetic reaction to AIDS saying, "Now we need a cure for two diseases," AIDS itself and the bigotry that has developed as a side-effect. The show ends with a pride-inspiring finale, "We're Everywhere," in which Weinberg's comic talent for manipulating words is again evident. An upbeat note on which to end the show.

Much of Weinberg's material plays off stereotypes of gay men and lesbians — images that assume some degree of economic security and which white-wash any racial or cultural differences. In one of the musical numbers Helena Snow sings "If I were a gay man...I'd have brunch every day," calling to mind images of a gay man living the life of leisure, sipping Perrier in his Back Bay condominium. Though this is how Weinberg gets his laughs, I would have liked to have seen a broader cross-section of our community represented, including more women, instead of a validation of both mainstream and classist stereotypes of the lesbian/gay community. I must admit though, that I was tickled by David Smith's mugging as an "amazon" in the same number, singing with just the right amount of sarcastic bravado, "I'd like to be a lesbian..."

Despite this obvious drawback, *Ten Percent Revue* is an enjoyable evening of entertainment, and holds something that every lesbian or gay man can identify with, be it coming out issues, the initial discovery that there are others out there just like us, or dealing with the mainstream reaction to homosexuality and AIDS. Those looking to heighten their political awareness through an evening of biting satire need not apply, but Weinberg does offer us a rare look at ourselves, and a validation of the pain and joy of being a lesbian or gay man.

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# Plato's Reprise: Greek Active/Foucault Passive

The Use of Pleasure,  
The History of Sexuality, Vol. 2

Michel Foucault, translator Robert Hurley  
Random House, New York, 1985r  
\$17.95, 293 pages

Reviewed by Charley Shively

Michel Foucault's *History of Sexuality* has suffered several reversals, not the least of which was the author's untimely death in 1984. Born in 1926, Sorbonne Licence de Philosophie in 1948, Sorbonne Licence de Psychologie in 1950 and University of Paris Diplome de Psycho-Pathologie in 1952, Foucault began his work among the critics of the psychological establishment. His *Mental Illness and Psychology* (1954) and *Madness and Civilization* (1961) demonstrated that so-called mental illness had been constructed by humanist philosophers; madness was one of the intolerable waste products of their enlightenment. His *Discipline and Punish* (1975) attacked and unmasked the false liberalism of prison reformers and revealed the connection between the disciplines in armies, schools and prisons.

After May 1968, Foucault emerged as an international celebrity. Moving from the provinces to the center, he was appointed professor at the College de France in 1970. In his inaugural address, he promised "an investigation of the taboo system in language...concerning sexuality from the sixteenth to the nineteenth century." In 1976, he published an introduction to a promised multi-volume *History of Sexuality*. Translated into English as *Introduction*, in French Volume I was titled *La Volonte de savior* or "The Will to Know," a phrase from Schopenhauer and Nietzsche. Foucault's usage of *vouloir-savoir* is clearer in his essay on Nietzsche: "The historical analysis of this rancorous will to knowledge reveals that all knowledge rests upon injustice (that there is not right, not even in the act of knowing, to truth or a foundation for truth) and that the instinct for knowledge is malicious (something murderous, opposed to the happiness of mankind)."

Among the ironies of the *History of Sexuality* has been that English speaking intellectuals have assumed he was writing a history of something whose existence he disputed: sexuality. The introduction emphatically denounced talking about sex or sexuality and asked "What led us to show, ostentatiously, that sex is something we hide, to say it is something we silence?" Foucault projected an exposure of "that quite recent banal notion of 'sexuality,' " which only appeared between the sixteenth and the nineteenth centuries. *La Volonte de savior* should have paralleled his studies of madness, clinics, prisons and other disciplines. However, because Foucault was a homosexual who lived during a gay uprising, he could not be as transcendental an observer as he had been of the insane, prisoners and patients.

Like many closeted academics, Foucault initially felt affronted by the gay liberation movement. With some disdain and condescension, he responded to an interviewer in 1977, "The American homosexual movements...reduce everything to the order of sex." As he came out himself — although his S&M interests appear only indirectly in print — he attempted to correct what he saw as the vulgarity (if not stupidity) of confessional homosexual writing, which attempted "to

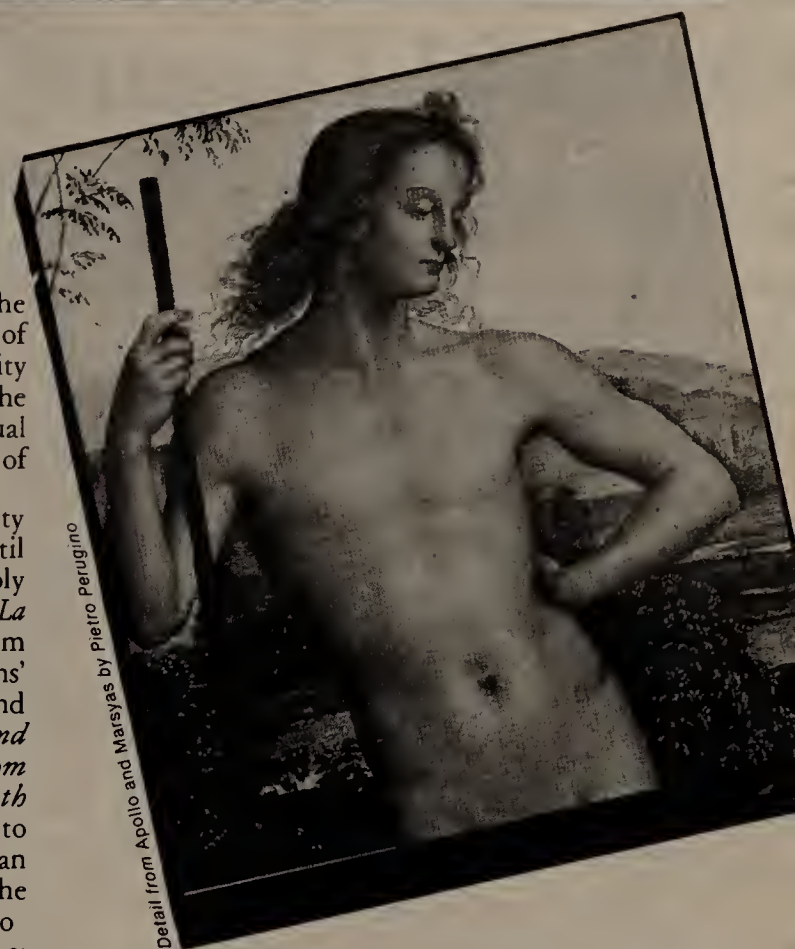
tell the truth of sex." In a 1981 *Gai Pied* interview, he urged that "The problem is not to discover the truth of one's sex within oneself, but rather to use that sexuality to establish a variety of social relations...This is the direction in which the development of the homosexual discourse will move: Toward the problem of friendship."

Foucault's claim in his *Introduction* that sexuality and thus homosexuality had not been invented until very recently — the exact date is ambiguous — simply could not stand scrutiny. His hope in the 1976 *La Volonte de savior* to trace sexual explicitness from Tertullian to Freud was challenged by Arthur Evans' *Witchcraft and the Gay Counterculture* (1978) and John Boswell's *Christianity, Social Tolerance, and Homosexuality, Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (1980). Consequently, Foucault had to abandon his plan of beginning with the Christian confessional and went back to the Greeks and the Romans. *The Use of Pleasure* is devoted entirely to Greece; the author says "it is a book about sexual ethics; it's not a book about love, or about friendship, or about reciprocity." The succeeding volume *Le Souci de soi [Self-Help]* (1984) covers Alexandria and Rome; a final and incomplete *Les Aveux de la chair [Confessions of the Flesh]* (1984) essentially ends with Christianity, the point from which Foucault had promised in 1976 to begin his *History of Sexuality*.

Foucault's new outline suffers from the fate he feared most: banality. Greece-Rome-Christianity has long been the Western Civilization scenario of so-called "universal" history, but recent challenges from Asia, Africa and Native North and South Americans have challenged such ethnocentricity. And even Foucault's limited forays outside his own culture are problematic. Thus in response to a question about the Asian *ars erotica* in *La Volonte de savior*, Foucault now responds, "One of the numerous points where I was wrong in that book was what I said about the *ars erotica*. I should have opposed our science of sex to a contrasting practice in our own culture." In *The Use of Pleasure* he digresses once to mention China; the Arabs (who are all over the place in Paris) have been ignored; Japan, India, Mali, Tahiti or other locales do not figure. His great mistake — not simply the ethnocentricity — is to make universal pretensions for his *History* which can never be fulfilled. Foucault would have served himself and us better by writing a history of sexuality in France between the sixteenth and nineteenth centuries.

Even within its own perimeter — sexual ethics in classical Greece — *The Use of Pleasure* falls into banality. In *The Birth of Tragedy* (1872), Nietzsche proclaimed that "Nearly every age and stage of culture has at some time or other sought with profound irritation to free itself from the Greeks, because in their presence everything one has achieved oneself, though apparently quite the original and sincerely admired, suddenly seemed to lose life and color and shriveled into a poor copy, even a caricature." Marx began his career with a dissertation on the Greek philosopher Heraclitus; Freud discovered the Oedipus and Electra complexes in Athenian tragedies. Foucault must be judged by such benchmarks.

*The Use of Pleasure* (*L'Usage des plaisirs*) title is itself a translation from the Greek *chresis aphrodision*. The proper use of aphrodesia required four well-regulated pleasures: "a *dietetics* concerned with the body, and *economics* concerned with marriage, an *erotics* concerned with the subject of boys, and a



Detail from Apollo and Marsyas by Pietro Perugino

philosophy concerned with truth...." Foucault creates no new surprises in showing that the Greeks wanted nothing in excess — moderation (*sophrosyne*) in all things: food, family, sex and thought. His long, utterly tedious discussions of Greek medicine and economics are intended to show that love of boys was only one among many things interesting to the Greeks. Ironically, his text demonstrates the opposite. Like most faggot readers, the Greeks seem to have engaged their interests most passionately only in their pursuit of boys and ideas.

Foucault's selection on "Erotics" is the only part of the book to rise above the volume's banality. Foucault carefully treads his way among the many homophobic readings which suggest that criticism of some homosexual behavior was criticism of homosexuality itself. His reading of Demosthenes' *Erotic Essay* is one of the highlights of the book just as his reading of Plato's *Symposium* is among the low points. Foucault's tracing of the painful vicissitudes both for boys and men in their courtship is quite delightful, but he fudges the erotic significance of Plato's linking the love of boys (eros) to the love of city (virtue) to the love of philosophy (truth). And Foucault (although he closely paraphrases the passage more than once) never credits Freud's remarkable suggestion in *Three Essays on the Theory of Sexuality*:

The most striking distinction between the erotic life of antiquity and our own no doubt lies in the fact that the ancients laid the stress upon the instinct itself, whereas we emphasize its object. The ancients glorified the instinct and were prepared on its account to honor even an inferior object; while we despise the instinctual activity itself, and find excuses for it only in the merit of the object.

Foucault's *Use of Pleasure* has several flaws. Among the worst is his class/gender bias. Nothing about sex among slaves or women appears; nor even among non-citizens. Evidence here (as in everything concerning ancient Greek history) is fragmentary but not unavailable. Philosophical writing favors the aristocracy, but there are other sources: the plays, the vase paintings, inscriptions and archaeology — all excluded from *The Use of Pleasure*. The book's only illustration (chosen after the author's death) is the cover detail from a Renaissance painter. Foucault's Greek moralists were quite circumspect in describing sexual

Continued on Book Review page B8



# Celluloid Dreams: Re-runs Re-examined

## Cruising The Movies: A Sexual Guide to "Oldies" On TV

Boyd McDonald  
Gay Presses of New York  
\$10.95, 175 pp.

Reviewed by Mitzel

As the late Parker Tyler was the mystic explorer of our visions and desires trapped in celluloid, so it has come to pass that Boyd McDonald is something of a mix between anatomist and tour-guide on the surprising terrain we project onto the movies. It is a formidable territory. As Myra Breckinridge noted, there was no unimportant movie made between 1935 and 1945. The Reverend McDonald is more comprehensive than Ms. Myra. Boyd sees it all as one long continuum: from the dark corridors of the flickering nickelodeons to the triumph of the Jack Wrangler era.

With odd waves of movie history breaking on TV screens each night across the nation, one needs a handbook, a primer, to be prepared. This is what McDonald offers, on the face of it. But Boyd's subtitle, *A Sexual Guide to "Oldies on TV"*, is far too modest. The sex is just the hook. *Cruising* is as much about the fashions and the politics as it is about what was too sexy for the Hayes Office and the so-called Legion of Decency. Aspirants to the White House should study carefully Boyd's analysis of the transformation that took RayGun from contract B player to contract B PrezNut. This is especially important given that RayGun's undraped legs, as observed by Boyd when he watched *John Loves Mary* (1949), could let him pass for a butch lez from the Women's Army Corps from the '40's. Thus, secrets to a certain kind of political success remain unlocked.

McDonald is nothing if not democratic in his guidance. Youth and age are alike show-cased. Men and women equally mythic. And, like the moguls who ran Hollywood in its magic years, Boyd doesn't discriminate between the talented and the untalented, all of whom are forever trapped on Kodak Safety Film. (I personally prefer the flat format; Cinemascope I find a "sophistication" of the '50s which only sought to include more landscape shots—too boring!)

McDonald's friend Charley Shively has often noted that he sincerely believes that it is the sheer adoration and selfless love of many faggots which keeps some old movie stars (as well as other beloved public personalities, e.g., Rose Kennedy) alive. Shively cites Marlene Dietrich and Bette Davis as two examples of actresses who might have long since joined the Great Silent Majority had the queens stopped believing in them—phenomena a swarm of therapists might label the Tinkerbell Syndrome. Even lovely Lana Turner (whose own book was such a terrible disappointment: too much christ and not enough cock) might have succumbed had not the sissies kept up the faith. Boyd's book is a testament to this power and its critical ability.

Implicitly, McDonald endorses Mryon Breckinridge's great cinematic concept—the Uterine Vision in The Films of the '40s. The mythology created by the movies in that strange decade, celebrating the Great Uterine Grip, can be the only explanation for the Baby Boom (1946-1957) and the creation of the Amerikan Empire (1942-1975). This seems to me a given.

What Boyd tackles is the succession of myths. The '50s have lately come under critical study. McDonald's thematic probe out-conceptualizes all others. What was it about '50s movies that altered psychic functionings for generations? Clearly, part of it had to be the reemergence of the primacy of the Male Principle from the tyranny of the Uterine Vision. Boyd's path-breaking analysis of Guy Madison's corruption at the hands of the make-over artists opens new doors onto the sad fight for the Real Male Principle. But Warner Brothers—Madison's studio—was on the right track. They had a whole bevy of young beef which kept cocks hard around the nation: Chuck Connors, James Dean, Tab Hunter, Rock Hudson, James Garner, Paul Newman, Troy Donahue, Ty Hardin, Clint Walker. And this male beauty fed the resurgence of the male in the movies. Perhaps the single most important event of the '50s was the invention of that lush oddity, WarnerColor. Though this is merely a technical development, and therefore outside of McDonald's purview, the miracle of WarnerColor would, in the '60s, mandate the manufacture and use of LSD and other psychogenic drugs.

Then, at the height of its myth-making power (late '50s and early '60s), Hollywood cracked, and interesting things started crawling through. McDonald's exegesis on Elvis Presley's movies reveals a clue to the New Direction. *Blue Hawaii* was far more homophilic than any contemporary meeting of the Mattachine group, and therefore presaged gay liberation, in its chrysalis, self-denying stage. Beefcake without the libido generated by a workout at Vic Tanny's. This was the Empire at its peak, celebrating bubble-headedness and reducing Ms. Davis to roles of serving rats to invalids. Sad times indeed. And in service to Empire, sadism became box-office and completely acceptable. The only thing the birds couldn't have destroyed, in the movie named after them, was Tippi Hedren's hairdo!

Speaking of hairdos, McDonald has included in his book a chapter of sheer hope and genius: an appreciation of Annette Funicello. Annette, for whom no one in the world feels ill will, has secured for herself, through Boyd's encomium, a place in the pantheon of Amerikana. Though she was never the *ultimate* star in a *soi-disant* democratic culture, Funicello is the most typical of movie goddesses, empowering millions, for a myriad of reasons, in their belief in the wholeness between viewer and Screen Star. Neo-Uterine-ism In The Age of The Pill.

The hallmark of Boyd McDonald's work has to be his reclamation of the Nelson Brothers, David and the late Eric, known as Ricky. These two lads had a precious assignment while young: "role models" (more therapists' cant) to a generation for the propagation of middle-class patterns of consumerism. David and Ricky wore their mantles well. Boyd, with his exquisite sensibilities and hawk's eye for firm flesh, has always preferred David; I chose Ricky. But as I age, I grow to appreciate Boyd's preference. Ricky, more meretricious, was the more easily accessed in phantasy. David Nelson is an adult, acquired taste. Perhaps the saga of the Nelson Brothers is a paradigm for the brief course of the Amerikan Empire: David becomes a sexy, insipid born-again; Ricky dies while free-basing blow on a WWII-vintage DC 3. No more Garden Parties. The sad thing is that when the inevitable TV docu-drama is made of The Nelson Family, such sexless wonders as Rob Lowe and his ilk will be inked to play David and Ricky, denying, completely, the rough hewn sexiness of the Repressed Fifties!

One hopes that *Cruising The Movies* will become a standard text in film schools across this vast country. It—the book, that is—has no equal. It actually enhances the magic and mystery of our celluloid dreams



Michael Callen in *The Flying Fontaines*

by examining them. Boyd has made an incredible leap in imagination: through watching these thousands of movies and platoons of stars on his 12" black-and-white portable, he recreates them as bigger than life. More remarkable, Boyd accepts a transcendence of time, itself a frightening and commanding exercise.

Of all the zillions of books written about the movies and their culture, there have been two authors, both gay men, who have penetrated the smoke screens to actually report from the scenes of the crimes. And these are the sacred texts for our new times. First came Kenneth Anger. Now, installed as the author of yet another gospel, is the Reverend Boyd McDonald, the Wizard of the Re-Run!

## Black Women Storytellers: A Cautious Perspective

### Black Feminist Criticism: Perspectives on Black Women Writers

Barbara Christian  
Pergamon Press, Elmsford, New York, 1985  
\$29.95 hardcover, \$13.50 softcover, 261 pp.

Reviewed by Terri Jewell

This collection of essays, written by Barbara Christian, associate professor in the Afro-American Studies Department at the University of California, Berkeley, is an acutely intelligent and irresistible resource for both the literary scholar and the leisurely reader interested or curious about the published works of Black women. May I quickly add that this book is not a dry, erudite lesson on literary elements but stands as an intriguing examination of the historical and contemporary traditions of Black woman as writer/storyteller/artist, as well as mother/sister/daughter/lover/worker — as a complex human being in America.

In her first essay, "Black Women In Afro-American Literature," Christian discusses the early emergence of published novels such as Frances Harper's *Iola LeRoy* (1892) in which the "tragic mulatta" prevailed to please the white and publishing audience. Other stereotypes—the Mammy, the Voodoo Root Woman, Sapphire—were widespread and indicated the Black woman's "place" outside white and moral ladyhood. Christian provides a general overview of the strong cultural and folk influences in Black women's writing and articulates her thoughts on how feminist

issues of race, sex and class are approached in the literature of Zora Neale Hurston, Ann Petry, Gwendolyn Brooks, Paule Marshall, Nikki Giovanni and Toni Morrison.

In the essays that follow, Christian explores in depth the power and honesty of the poetry and prose of Alice Walker. Here she introduces the concept of "agwu," or personal spirit, that seeks truth despite societal customs and restrictions.

What happens when a black woman goes against convention, transgresses a deeply felt taboo, and says *no* directly and aloud?

Such a woman strikes at the heart of hierarchy, which is central to racism and sexism, two variants of the patriarchal view of life.

Indigenous to the Black community is the idea of "contrariness" attributed to women who seek a route to rebellion, to resistance against a troubling norm. Other routes are insanity and murder which are examined in Walker's work and run with the thematic concerns of other Black writers.

Some attention is given to the creative process of novelist Toni Morrison in three essays which probe her use of place, or community, in relation to her development of characters.

Like the ancestral African tradition, place is as important as the human actors, for the land is a participant in the maintenance of the folk tradition.

In "The Concept Of Class," Morrison's four novels—*The Bluest Eye*, *Sula*, *Song of Solomon*, and *Tar Baby*—are put to task in exposing the oppression of America's standard of (white) beauty, definitions of "woman" and "lady," and materialistic aspirations which systematically devalue Black women and require

Continued on Book Review page B8



# Facts and Facsimiles of Lesbian Lives

## Lesbian Letters

Christine Heron Stockton  
Heron Press, San Francisco, 1986  
\$8.95, 137 pp.

## The Lesbian Path, revised edition

Margaret Cruikshank, editor  
Grey Fox Press, San Francisco, 1985  
\$8.95, 219 pp.

Reviewed by Diane Hamer

The idea behind *Lesbian Letters* is a good one: a series of letters describing the important moments in a lesbian's life. Written by different fictional women they describe self-discovery, coming out to family, relationships, difficulties, crises and community life — all real things that we as lesbians confront. They are shortish letters grouped only by subject, not by chronological order or writer. Unfortunately, the author of the book falls short of her ambition.

There is something arrogant about one woman pretending to be so many women putting forth different, individual experiences. *Berenice* by Georgia Jo Rasmeyer, another novel written as letters to and from a variety of people, is a good example of how the epistolary novel *can* work; each voice is distinct. In *Lesbian Letters* they are not. Although the range of experiences is broad, from being a mother, to being a daughter, to being lonely, to glowing with new love, all the writers appear white, upper class, intelligent, articulate and have, in most cases, incredibly understanding families and friends. This book presents a very idealistic view of what life is like as a lesbian in the United States.

It was Stockton's intention to show non-homosexuals that we are really just like them. In her introduction she states that these women have the same concerns as all human beings: "...love, family, community, health, work, relationship to God and to oneself." Well, yes, and no. Because of the optimism in almost every one of these letters, the voices and



Christine Heron Stockton

experiences don't ring true. For a lesbian reader this book is bland. For the unconvinced non-homosexual, I suspect it's not enough to change any minds. One has to wonder why Stockton didn't write these letters using her own name, or, just a single fictional one. Was it an easy way out of writing a novel? Although individual experiences discussed are familiar, they are rendered uninteresting in this presentation. The blurb on the cover of the book says that Stockton is a descendant of two signers of the Declaration of Independence and is now an investor and musician (and publisher). While some of these traits seem to suggest her presence in the letters, they also suggest that her own story as autobiography or fiction, would be interesting enough to stand on its own.

The value of each woman's story is the ethos

behind *The Lesbian Path*. Precisely because every lesbian's coming out story and subsequent living of her life is, as editor Cruikshank says in her introduction, "a political act," each story needs to be told. In 1980 when Cruikshank first published *The Lesbian Path*, there were many fewer autobiographies of lesbians available. Now there are many more, yet this collection remains priceless.

*The Lesbian Path* covers all the same subjects as *Lesbian Letters*: coming out to parents, coming out to children, being in the Church, having children, growing old. But here they are told in deeply personal and moving accounts. In some cases, from self-discovery to the present, in others about a specific time or crisis or issue. From childhood reminiscences (Judy Grahn: "Romeo and Juliet Replayed," and Cathie Nelson: "A Flower for Judith") through custody and motherhood issues (Sharon E. Budd: "Proud Lesbian Motherhood") and growing older (Jane Rule: "Leave Taking"), the reader gets a true and varied picture. True stories make good stories.

This new edition has added pieces by Elsa Gidlow, Judy Grahn, Jane Rule and Beth Brant and an interview with May Sarton. Contributors originally published under pseudonyms now use their real names.

Many of these names are familiar: Nancy Manahan, Del Martin, Phyllis Lyon, Joan Nestle and Audre Lorde, as well as the others mentioned above. But even those pieces by less familiar women, Ida VSW Red, Matile Poor and Susan Madden, speak clearly, authentically and to the heart (and memory).

The pieces by Elsa Gidlow and May Sarton include the past and the present (and drop names like Bernice Abbott, Radclyffe Hall, Una Troubridge and Kathryn Hulme who wrote *The Nun's Story*). Sarton reflects on her writing and her more recent role as a luminary in the lesbian literary community. In this interview, conducted by Margaret Cruikshank, Sarton seems comfortable and open. When asked how she feels about recognition coming about after 60 years, she says "I feel not the tiredness of the long-distance runner but the elation of the long-distance runner who really finally gets there." (p. 116)

One of my favorite stories is about naming. It is

Continued on Book Review page B8

## BOOK BOOK BOOK BOOK GAY COMMUNITY NEWS REVIEW REVIEW REVIEW REVIEW

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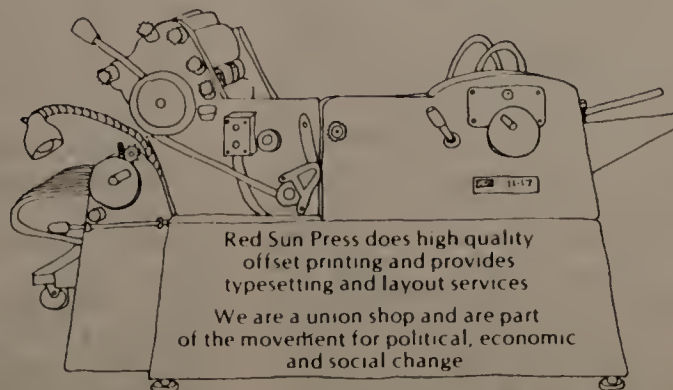
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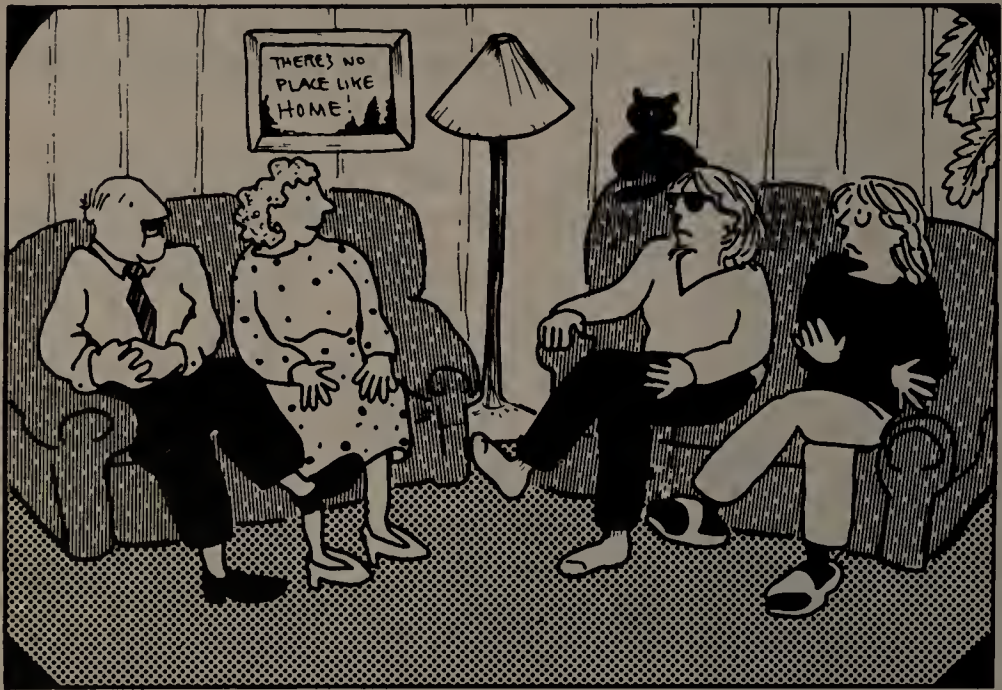
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# BOOK BOOK BOOK BOOK

## GAY COMMUNITY NEWS SHORTS



Alice Muhlback

### Red Beans & Rice

Bode Noonan  
The Crossing Press, Trumansburg, New York, 1986  
\$5.95, 67 pp.

The evolution of lesbian humor marks the maturation of our collective identity. I'm glad that the folks at Crossing Press appreciate the importance of laughing with and at ourselves. And though neither book will be remembered as a Parker or a Thurber, both give us a noteworthy reflection of ourselves and some good beach and out-loud reading.

— Sue Hyde

### Lesbian Etiquette

Gail Sausser  
The Crossing Press, Trumansburg New York, 1986  
\$6.95, 95 pp.

In summertime, a lesbian reader's fancy turns to light reading for the beach or lakeshore. The Crossing Press has offered us two beachable volumes, each of which is written and organized in a fashion to facilitate pick-it-up-put-it-down reading. *Lesbian Etiquette* by Gail Sausser and *Red Beans & Rice* by Bode Noonan could both entertain and punctuate our sunning/swimming/strolling/munching cycles by the water this summer.

Noonan's *Red Beans*, subtitled "Recipes for Lesbian Health & Wisdom" is a collection of five essays loosely structured around food — one of my favorite subjects. Noonan serves us egg salad, red beans & rice, bread, potato salad, and fruit smoothies, with extra helpings of anecdotal philosophy and ruminations on life in the lesbian lane. The reader does eventually get a recipe in every essay, but it's by no means the entree. Noonan meanders through vegetarianism, relationships, nutrition, the state of the world, racism, sexism, lesbians as potatoes, and finally, ends up where she started. Literally. Noonan locates herself and charts her course not through or by a chosen family or community, but rather by and through her nuclear family and community of origin. Aha! Is Noonan trying to tell us something about ourselves, alienation, roots and rootlessness, family ties and what really counts? Well, it's hard to say, because after I finished this book I felt as though I had sought sustenance from glossy, colored photos of pretty food — a lot of images went down but I still felt unsatisfied. But Noonan's recipes for lesbian health and wisdom might hit the spot for some dykes. There is, after all, no accounting for taste.

\*\*\*

I found Sausser's collection of humorous essays under the title *Lesbian Etiquette* to be a bit more substantial, or at least more relevant. A set of 24 snapshots of Sausser's lesbian experience, the book gives us a little bit of everything, but not too much of anything. The reader will no doubt recognize herself or her context somewhere as Sausser runs the gamut from the joys and annoyances of collective living to dating to swooning over movie and TV heartthrobs, and then goes on to pets, parental visits, break-ups, and housekeeping with and for a lover. Sausser manages to avoid stereotyping the community or maybe she employs every stereotype so evenhandedly that I thought she represented a nearly full range of lesbian living. In either case, she does not offend and she frequently tickles the funny bone. Alice Muhlback's cartoons contribute much to the book. I hope that some queer or feminist publication notices Muhlback's obvious gift for catching us at significant and ironic moments and offers her a place to regularly publish her drawings.



Alice Muhlback

### Ganymede in the Renaissance: Homosexuality in Art and Society

James M. Saslow  
Yale University Press,  
New Haven, 1986  
\$30, 265 pp.

Ganymede was the most beautiful boy on earth. Zeus, king of the gods, had the hots for him. For reasons only a king of gods could know, he assumed the form of an eagle to swoop the boy up into the heavens. There Ganymede displaced a girl as Zeus' cupbearer and a woman (the queen of the gods!) as his bedmate. Back on earth, two divergent traditions arose. In one, Ganymede's rape became an allegory of the soul's flight to heaven. In the other, Ganymede became a star witness in the debate over the sexual desirability of boys vs. women.

In the mid-sixteenth century in Italy, this myth became the subject of a few paintings by a handful of artists who did not shrink from its boy-love aspects. Soon thereafter everyone else did, including art historians, who kept the silence up to the present day. Now James Saslow, who in his earlier essay in *Lavender Culture* called for an end to such "Closets in the Museum," has opened the door to this one.

His task in this study is almost a thankless one. When gay men look at a drawing of Ganymede by Michelangelo or Parmigianino, they need no classes to see the homoerotic content. Straight art historians, on the other hand, will look at a delectable boy in the center of a drawing and think only of the soul's flight to heaven. *Ganymede in the Renaissance* is a special remedial course for them and shows that not all gay art history is projection.

It's been done at a price, though. Saslow (an art historian himself, at Vassar) has had to argue in the jargon of the court. There's a lot of iconographic analysis that will have little appeal for a layperson. The images, even then, aren't many, and Saslow tries to interpret them further with psychological analysis.

This psychologizing, however, is at best a kind of collective projection. Given that much subjectivity, I'd like more imagination and daring.

The myth of Ganymede and its Renaissance images touch on more than boy-love. Misogyny, androgyny, astrology, alchemy—all are involved, and Saslow is assiduous in tracking them down. He also attempts to correlate the progress of homosexuality in Renaissance society with the progress he tracks in its art. Here I find him less suc-



Bob Workman

Maureen Duffy

cessful. The facts are too few to allow scholarly timidity to make much of them. In this larger subject, the study must be content to become footnotes in the future study of homosexuality in the Renaissance.

In the meantime, the news about this book is its marketing. Out of the hundred-odd black-and-white illustrations in the text, Yale University Press has chosen one to be reproduced in gorgeous color on the cover. The innocent browser picking up this volume might think that this choice is an image of key importance in the monograph, or at least one by a central artist. But what you see here is *all* that you get. What you see is perhaps the most conventionally ravishing image in the book. What you get is a painting by an obscure follower of Titian, which is dealt with fully in seven lines. Let the browser beware!

—Tim Walton

### Collected Poems 1949•1984

Maureen Duffy  
Hamish Hamilton, North Pomfret, Vt., 1985  
\$12.95 paper, 301 pp.

Maureen Duffy is much better-known for her 13 novels and several works of non-fiction than for her poetry. Published many times in small editions, and generally not available in the U.S., this collection of 35 years of poetry is most welcomed.

While Duffy's novels are generally concerned with the nitty gritty of everyday life—especially working class life—these poems show a whole other side of life. More structured than most of what is considered "modern" poetry, Duffy's poems place great emphasis on form and style and are peppered with classical and "erudite" allusions. But for all this affect, the poems are not cold or distant. Much of the time Duffy's concern is passion: intellectual, political—and most ecstasically—physical:

Starved a week for your  
Body I glut on glimpsed sweets  
Your breast between folds

What is most satisfying, reading through the book from beginning to end, is the gradual evolution of Duffy's poetic and sexual sensibility. While the earlier poems are clearly woman-centered, the expressions of lesbianism are more and more clear as time goes on. The poetry, too, changes and while those from the 1980s are as formal and structured as those earlier, the form is used to convey deeper passion; they feel less defensive and more open to the emotional and erotic possibilities which we had glimpsed before. It is a portrait of the author growing both as an artist and as a lesbian. *Collected Poems 1949•1984* must be as satisfying a work for Maureen Duffy as it is for the reader.

—Michael Bronski

### A Guide to Psychotherapy with Gay and Lesbian Clients

John C. Gonsiorek, editor  
Huntington Park Press, Binghamton, N.Y., 1985  
\$8.95 paper, 212 pp.

It furthers one to appoint helpers.

—I Ching

Available evidence, sexologists Masters and Johnson admitted in 1977, certainly supports the contention that if homosexuals "expected



Michaelangelo's *Rape of Ganymede*

the worst from health care professionals, they would rarely be disappointed."

Scholarly experiments and observations gradually helped disintegrate the old "illness" theory of homosexuality, and in 1973-4 doctors and gay activists finally got the American Psychological Association to drop same-sex activity from its list of pathologies.

"Serious malpractice" was perpetrated upon gay male and lesbian clients until "gay/lesbian affirmative therapy" emerged, says John C. Gonsiorek, editor of *A Guide to Psychotherapy with Gay and Lesbian Clients*. Examples of this new approach were hard to find, so the prestigious *Journal of Homosexuality* published in late 1981 a double issue to spotlight services Gonsiorek calls "new and radical." Those 16 research papers make up this paperback, issued primarily for practicing clinicians.

Although *The Lavender Couch* by Marny Hall (Alyson Publications, 1985) is a better handbook for consumers choosing a counselor, this collection is useful for troubled people needing professional assistance. It can help clarify areas of focus in the search for appropriate, cost-effective emotional counseling.

Readers who swore off psychiatric studies after struggling through Manuel Puig's laborious footnotes in *Kiss of the Spider Woman* need not avoid this book. Many of the 17 specialists consulted studies from outside ivory towers and padded cells. Referenced alongside academicians are Karla Jay, Allen Young, Ginny Vida, George Whitmore, Randy Shilts, Betty Fairchild, Eric Rofes and Pat Califia. The data provide convincing corrections of many misconceptions about gay and lesbian love.

Gonsiorek's guide provides insight into important challenges: stages of coming out, internalized homophobia, male sexual assault victims, married bisexual and straight-identified men, sexual dysfunction, parent counseling, religious conflicts, therapy for couples and group encounters. Two chapters deal specifically with lesbian matters; six are aimed uniquely at males.

"Some victims may be scarred psychologically with the marks of social oppression of homosexuality as indelibly as some concentration camp victims retained their tattooed numbers," Gonsiorek wrote. One helpful recommendation is political/social interaction. "It has been almost universal experience for my clients that their positive feeling about being lesbian grew as they participated in activities of the lesbian and gay communities," wrote lesbian psychotherapist Bronwyn D. Anthony.

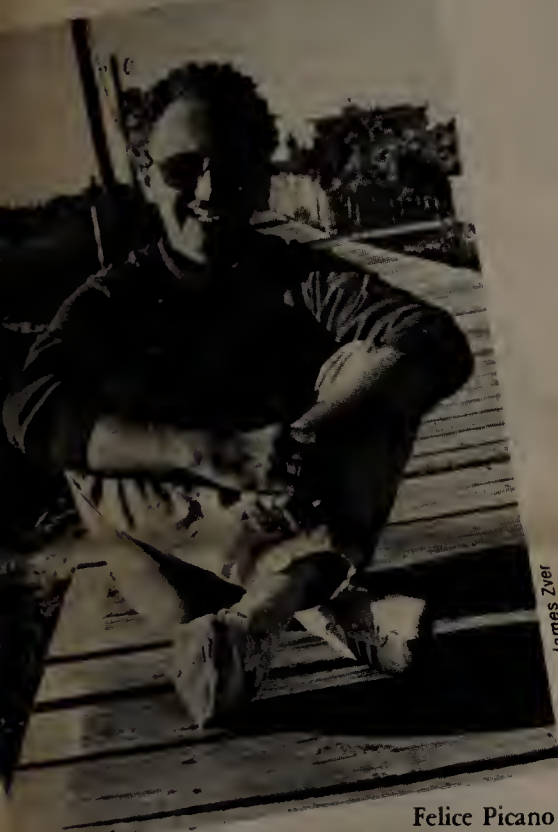
—John Zeb



# Ambidextrous: The Secret Lives of Children

Felice Picano  
Gay Presses of New York, 1985  
\$14.95, 195 pp.

*Ambidextrous* tells its story in three parts. Each has its own particular focus, yet continues to follow the author's development through his eleventh, twelfth, and thirteenth years. Although the subtitle implies that the reader will soon be regaled with the forbidden games of the young, the heart of this novel lies neither in its exposé of childhood sexuality nor in its portrait of by-gone days in the borough of Queens. *Ambidextrous* is a grown-up's carefully calculated reconstruction of the past. Like Rousseau in his *Confessions*, Picano elects to re-enact those early events that proved definitive in the shaping of the adult to come. Thus, "Basement Games" brings him into confrontation with a teacher who will not sanction his ambidexterity. "Then there must be something wrong with you[,] boy, if the wrong hand feels right to you," he barks. In "A Valentine" the focus shifts from intolerance to duplicity and the discovery that the person we love may be several individuals, including a well-protected self that refuses to allow shared emotions to conflict with its sense of independence. "The Effect of Mirrors" reveals the manipulation in human motivation and how people concentrate "on those most vulnerable areas—nakedness, sex, love—as tools of coercion."



Felice Picano

Not surprisingly, perhaps, these adventures just happen to be moments with which most gay people can identify. (And in his final sentence Picano addresses the reader and speaks of an effort to convey "not only my life but your truth.") So conceived and so executed, *Ambidextrous* contains many powerful moments which I am loathe to spoil through overelaboration. Suffice it to say that the central dramas are often finely wrought, but so, too, the surrounding material which with a sudden, skillful stroke illumines further the principal event.

It is also true that this novel can be an annoying and, in some significant respects, a self-defeating enterprise. I have indicated the way in which the narrator's story belongs to him *and* to us. And yet, throughout the narrative our alter ego willingly abandons that role, turns up the lights and shines the spot on a very different ego. He takes obvious pleasure in describing how he put down a dinner guest he found domineering, how a childhood dream was explained by an astrologer who told him he was "destiny's darling," how he and his chums ruled their neighborhood domain "with a superiority born of our special qualities," how, even in an IQ test that was not culturally determined, he "still scored at genius level," etc. The persistent accumulation of such details drives a large wedge between the author's "life" and our "truth," alienating affections as quickly as they are won.

Picano's style presents the reader with very similar problems. *Ambidextrous* can express

itself in a highly literary idiom: "The sky wasn't gray with a starry blackness and cirro-cumulous clouds through which a nearly horizontal sliver of waning moon faintly shimmered like the edges of a huge light bulb about to go out." At other moments, the novel veers toward illiteracy, revealing an inability to distinguish, for example, between who's and whose, it's and its, the plural and singular possessive. If only we could feel that these errors are the result of poor proof-reading. However, they occur over and over, accompanied by confusion between different than and different from, whoever and whomever and a persistent misuse of the pronoun "I": "My mother would...show me pictures of Ginny and I," "she'd come upon Susan and I," "I picture Ricky and I."

In a book with fewer qualities such lapses would hardly matter. But *Ambidextrous* wants to make serious literary statements; indeed, becoming a writer constitutes an important motif in two of the three divisions of the novel. The capacity to relate, and to relate forcefully, emerges in the book's closing moment as a goal toward which the narrator moves and whose fulfillment is our novel. We want to applaud but as the spirit rises, the text deflates our enthusiasm. The grammar irritates, the overreaching ("succes d'estime," "de rigeur") embarrasses, the gibberish ("We met not cute but hostile") bewilders.

How ironic that by confronting the reader with a narrator and a text that prove to be both impressive and repellant, a book called *Ambidextrous* becomes itself the source of no little ambivalence.

—Donald Stone

## Men In Frocks

Kris Kirk and Ed Heath  
Gay Men's Press, London, 1984

I owe my re-awakened interest in drag or "dressing up" to Boy George. When I was a young boy, I used to spend hours in the bathroom using my mom's make-up, trying on her dresses, shoes and wigs. Everyone thought it was cute. At that point I felt I should be a girl and really wished I was, very naively believing girls had it better (I could only think of how my sister always won our arguments).

After a while, though, I felt I had to stop. I was very tempted whenever I passed the make-up kit and when I was alone in the house, but I somehow felt what I did was wrong: if I didn't like being teased at school, being called "Jerry the fairy" for my effeminacy, I had to start "acting like a boy"—enough of this girl stuff! Anyone for arm-wrestling?

I made myself "grow out of it." Or so I thought. Boy George's appearance in the U.S. made me think about drag again. I was fascinated by his look and could spend hours looking at photos, wondering who he was, what he was about and *why* I was so attracted to him. My interest in drag became more sophisticated as I read about its political character and as I read feminist critiques of transvestism and transsexualism. When I finally tried "dressing" again on my twenty-first birthday, I felt nervous and confused about the implications of my act but I was also surprised to remember one reason why I had done it so long ago: it feels really good.

*Men In Frocks* by Kris Kirk and Ed Heath addresses drag and more, but not from a scholarly standpoint. If you are looking for an analysis of drag or a systematic treatment of its psychology, look somewhere else. Although the book does include attempts at theorizing, it is by no means consistent, nor does it attempt to be. *Men In Frocks* is an entertaining presentation of British drag from World War II to the present—from chorus queens to gender-benders. It is a pastiche of interviews, story-telling and do-it-yourself tips from those who do drag.

The book is full of excellent photographs (although those of Boy George and Marilyn aren't as good, curiously enough) that capture a whole range of personalities and styles. It is filled with British slang which gives the book an in-your-own-words sense, though this can sometimes be difficult to read for North Americans.

What people actually say about their experience with drag is the meat-and-potatoes of the book. These people, as outsiders and "deviants," can see past the gender-specificity and sex-role stereotyping of our culture and critique it. Amber speaks about the "masculine" and the "feminine":

When we say that "to do so-and-so is really feminine" or "that part of me is really masculine," it's not necessarily inherently so. It might feel it because it seems to come from inside of you, but your conditioning always feels like it comes from inside. (p. 134)

While this is very much a gay book, most people interviewed felt uncomfortable about labels. Very few people felt comfortable with one description—transvestite, drag queen, homo-, hetero-, or bisexual....The authors support this reluctance to label oneself or have others label you and see it as more harm than good: choosing one label excludes other possibilities. They write:

If there is any one lesson to be learned from studying this field it is that the individual is individual. People define themselves and the self-definition must always take priority over the received wisdom. (p. 74)

*Men In Frocks* draws very few conclusions. In fact, the only conclusion it draws is that more questions are raised in the book than are answered. The most controversial chapters in the book, of course, are the ones on transvestism and transsexualism and political drag (the Rad Drag Queens).

*Men In Frocks* illustrates the need to explore all these subjects further. The book is helpful in that it goes directly to those people who live the drag experience and gets from them first-hand their feelings and thoughts. It cannot be accused of ivory tower intellectualism or aloofness. But in the end, "... confusion is what drag is all about." *Men In Frocks* is about that wonderful, sometimes dangerous, frustrating and exciting confusion.

—Gerard Cabrera



Butch and Arthur

## The Stories of Denton Welch

Robert Philips, editor  
E.P. Dutton, New York, 1985  
\$24.95 cloth, 377 pp.

There has been a flurry of interest lately in Denton Welch (1915-48), the British writer and painter whose career was tragically shortened by injuries he suffered in a bicycle accident at age 20. All his literary activity—journals, poems, three novels, two volumes of short pieces—was concentrated into the last six years of his life. With the publication of *The Stories of Denton Welch*, almost all of this gifted writer's work is finally back in print. The "almost" is important, though.

Editor Robert Philips informs us that he did not include Welch's first published writing, "Sickert at St. Peter's," because it is "reportage" and "would properly have become part of the enlarged *Journals*;" also omitted is "A Novel Fragment" from *A Last Sheaf*, apparently because it is a fragment.

Unless Dutton intends to produce some sort of Welch miscellanea (maybe including his poems?), Philips' decision means that this material will remain unavailable. In the case of the Sickert piece especially, this is indefensible, not least because a lot of Welch's fiction could be called reportage. Large parts of the novella "Brave and Cruel," for instance, came almost verbatim from the journals, with only minor changes to avoid libel. On the other hand, eight previously unpublished stories are included here. It's nice to have them, but in a \$25 book there should have been room for everything.

You may want to wait for this to come out in paperback, but do get to it eventually. Start with the first story, that romantic little masterpiece "When I Was Thirteen": if it works for you, so most likely will the rest. It's said that E.M. Forster called Welch a cocktease; he wasn't far wrong, but Welch went to the limit of what was publishable in the 1940s, and there is nobody else like him.

—Duncan Mitchell

## Pembroke Park

Michelle Martin  
Naiad Press, Tallahassee, 1986  
\$7.95, 248 pp.

The frontispiece of this pulp novel reads, "A bit of a departure: the first lesbian regency novel," but it is hardly a departure. In fact, the novel's setting in England's Regency period makes the schlock components less believable and less engrossing because they are anachronistic.

Briefly, the wealthy, independent and eccentric Lady Diana March moves to the neighborhood of Herefordshire, stirring rumors among the neighbors and passion in the heart

of the lovely widow, Lady Joanna Sinclair. Sinclair's nefarious brother woos Lady March for her fortune, and when rejected, his revenge is thwarted by the latter's influence and title. Ladies March and Sinclair become lovers, of course, and they also rise above 19th century constraints to attain fame and personal fulfillment as artists. Martin sweeps away all potential barriers to the women's love, making the plot as improbable as it is trite.

The idiom of Martin's dialogue and narrative is more often 1980s American than 19th century English. Martin endows her aristocratic characters with a rustic vernacular instead of an appropriately formal language. She makes few attempts to add wit to the dialogue or intrigue to the plot. Even the sex scene is too predictable to be titillating, and is scarcely worth the 230-page wait.

Martin's novel is inauthentic-sounding, bad schlock. Readers interested in the topic of women loving women in 19th century England would do better researching suppressed works of that period. Those interested in clever pulp fiction have many more worthwhile options among contemporary lesbian novels.

—Evelyn A. Ashford

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# On the (Christopher) Street Where We Live

## First Love/Last Love

Michael Denny, Charles Ortleb, and  
Thomas Steele, editors  
Putnam, NY, 1985  
\$16.96, 288pp.

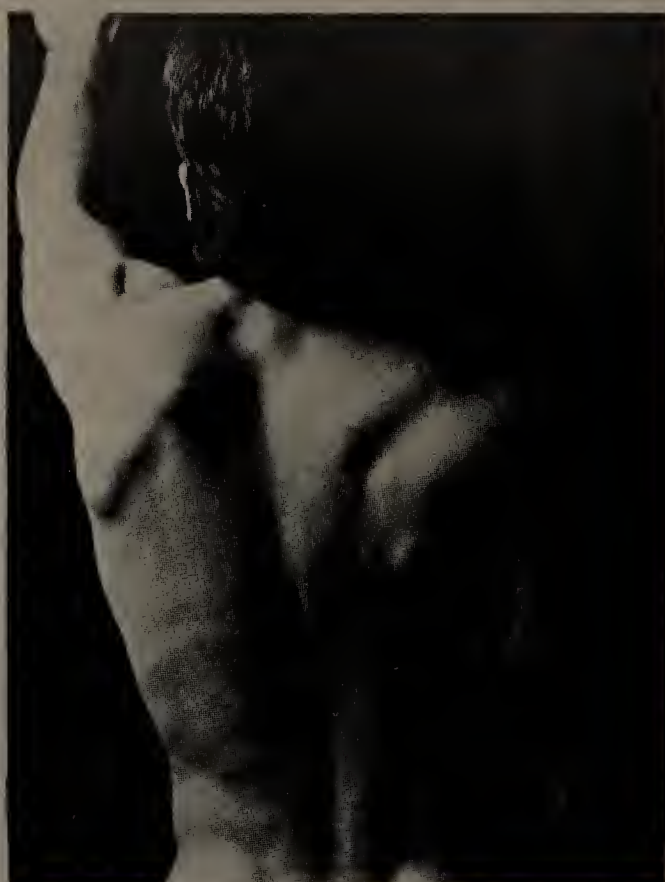
Reviewed by Robin Lippincott

**F**irst Love/Last Love is the second collection of fiction to emerge from *Christopher Street* magazine, now celebrating its tenth anniversary. In his introduction, editor Michael Denny, charts reasons for the magazine's development, citing the restraints on the imagination of oppressed peoples and the difficulty of creating fiction when our reality is constantly denied: "We can recognize reality only in our imagination, for the imagination, as Spinoza once noted, is the mental faculty by which things become real to us."

The book opens with stories by two established and powerful writers: James Purdy and Jane Rule. Purdy—a wrongly neglected visionary and great stylist—offers "The Candles of Your Eyes," a haunting, mythic-sized tale of doomed love between the good-looking, delicate "Beauty," and his strapping "Soldier." They spend their days in an abandoned building near the Bowery, Soldier rocking Beauty in his arms, and occasionally going out to beg for or steal whatever they need. One day he goes out and doesn't return. Time passes, Beauty fades, and soon Orley—an ex-boxer—comes to take Soldier's place. Winter is upon them and there is no heat in their room; the two rock, pieta. Soldier returns to find Beauty in Orley's arms, and in a frenzy, shoots at them. But the bullets are deflected, no blood flows: they have frozen to death. Soldier confesses his "crime" to the police, who take no action, and thus Soldier spends his days carrying a placard up and down Fourth St., confessing to the shooting of his beloved Beauty. "... it was finally understood that Beauty and Soldier had reached some kind of perfection in their love for each other. ... Doom is what perfect

love is always needed for."

Jane Rule's is the title story. It begins as an older woman, the narrator, says no to sex with a younger woman, Marilyn, whom she has known since a child. But she is haunted, remembers and compares this to her first love: Justine, too, had been a friend of the



James L. McGuire

family's, and had rejected her. "This suffering, this last love like the first, is so unexpected, so searingly beautiful, who would call back Eden? Justine loved me like this. That is my consolation, to know after all these years that I also caused the exquisite pain I suffered." It is an aching, beautiful story which Rule handles with a

masterful, quiet intensity.

Many of the stories in *First Love/Last Love* are set in New York City, and while several reflect the impact that AIDS has had on our lives for the past five years or so, none incorporates both the toll of the epidemic and the vivaciousness of New York, better than Andrew Holleran's "Ties." Temporarily living in the country, the narrator of "Ties" returns to the city for the funeral of a friend who has died of AIDS. Except for its contrived ending, Holleran's tale of what binds us works beautifully. The funeral is reviewed afterwards by the narrator and several friends, "New York is the street. It's the only city whose every street constitutes a theater: whoever appears on it with you is interesting. Our daily magic is the possibility of the street."

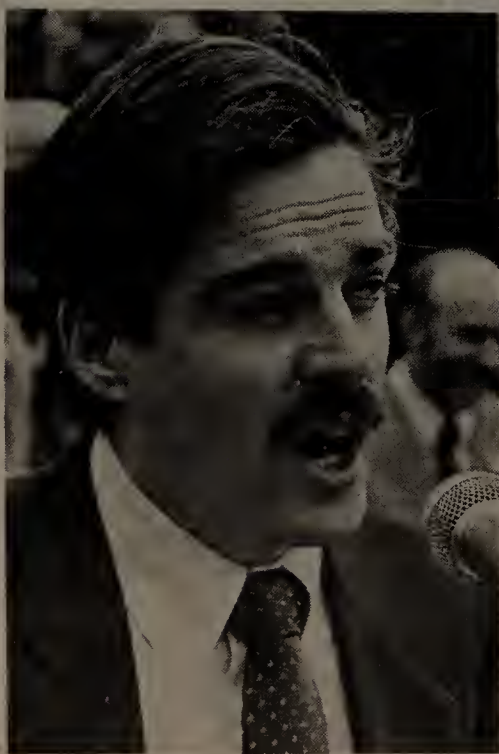
Almost all of the stories in the collection succeed in realizing and affirming Denny's introductory claims. Eleanor Lerman's "Remedies" aptly expresses the importance of choosing one's family—in the heroine's case, her two gay male roommates—when her blood family doesn't live up to the word. George Stambolian's "Encounters" constructs three detailed and effective fantasies. And current literary darling David Leavitt is represented by "Dedicated," from his highly praised collection *Family Dancing*. Though not the best of his work, "Dedicated"—about a woman caught in the middle of her two gay male friends—reveals Leavitt's talent. Also of note is David Plante's "The Crack," a terse, subtle story of two lives and cultures clashing.

The best of the stories by lesser known writers is Noel Ryan's "Stavrogin," (after Dostoevsky's hero in *The Possessed*). Its protagonist, as it out of Sartre or Camus, is our own gay, existential hero; comic, alone, and slightly absurd. In the '60s, Stanley was

a confident eagle, breast(ing) the gales of conflict. ... Now he flopped about ... the Eighties, a featherless penguin, a law clerk. ... Stanley was a familiar sight along the Castro. ... 'I was arrested at Stonewall for this!' he would shake his fist at the street and its

Continued on Book Review page B8

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# Black Women Storytellers: A Cautious Perspective

Continued from Book Review page 2  
total denial of self for acceptance.

The novels of Paule Marshall cross these same thematic lines. Her books are firmly rooted in her Caribbean background and each one approaches the problem of nurturing a culture in America that is not Euro-centric, of preserving a community and a past and still reap the fortunes of a country that detests black skin.

In a piece written in 1982, Barbara Christian confronts the historical development of a Black and female poetic aesthetic in the face of this sad fact:

Still, today, forms that are specifically Afro-American in nature, whether poetry, painting, or music, are continuously threatened by the dominance of Euro-American aesthetic concepts.

And she addresses universality in literature that excludes the wide and rich influences of Afro-centric art and culture.

"No More Buried Lives," Christian's exploration of

the theme of lesbianism in Audre Lorde's *Zami*, Gloria Naylor's *The Women of Brewster Place*, Ntozake Shange's *Sassafras*, *Cypress and Indigo* and Alice Walker's *The Color Purple* was disappointing due to her chosen approach to the analysis:

I think it is important that I make clear the definition of lesbianism that I am using in this exploration. By *lesbian* I do not mean women-identified women, feminists, or women who are loving and supporting of other women. I specifically mean women who find other women sexually attractive and gratifying.

She does acknowledge the limitations of this less than enlightening approach. Much of the mainstream critical work available to the casual reader and scholar addresses the topic of lesbianism in only sexual terms and I would have liked to see Christian go beyond that. Nevertheless, she does perform an honest examination of the mentioned works in the context of how lesbianism is viewed by the community on the outside looking in.

There could have been more of an analysis of African women's literature in "Alternate Versions of the Gendered Past." There is so little opportunity to taste the lives of Bessie Head, Flora Nwapa and Aimee Aatoo through their own words, to touch our own selves and realize the source of creative strength that is shared on our mother continent. Also, more selective editing would have eliminated some of the lengthy and *repetitious* references made to certain novels, although the nature of Christian's book, composed of kindred pieces over a ten-year period, makes the tendency somewhat unavoidable.

The intensity of Barbara Christian's body of essays matches the energy any Black woman artist in this country needs to create and maintain. Christian's work exemplifies the level of craft and scholarly devotion that we must nourish and honor. This book is highly recommended.

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# Plato's Reprise: Greek Active/Foucault Passive

Continued from Book Review page B1

acts; their descriptions must be complimented with the hundreds of vase paintings. These popular household items illustrate virtually every sexual pleasure with details rivalling a bus station men's room wall.

Even within Greek limits, Foucault seldom leaves Athens. Sparta had no philosophers, few writers, but many soldiers and pederasts. Among the anti-democratic Athenians such as Plato, Sparta was a model for his ideal commonwealth, the *Republic* from which he expelled all poets. Lesbos had not only Sappho but also Alchiolochus, both extraordinary poets, who make Plato's lugubrious speculations seem mundane. Their lively verse no less than other Dionysian expressions among the Greeks cannot be ignored without making the ancients appear "pre-Christian."

Foucault's greatest crime against the Greeks must be his trying to impose Christian comparisons and categories on them. Foucault's own philosophy would suggest that he try to understand Greek sexuality as a thing in itself, but he is forever being polemical: the Greeks, he claims were in some ways as prudish as the Christians. Seen through certain eyes, they are. Those eyes are first the Roman Stoics, followed by the Christians, the Renaissance, the nineteenth century and now Foucault. Foucault's intellectual histories have been famous for their effort to recover now lost contexts in past thoughts. In *The Use of Pleasure* he again and again violates his own historiographical principles and uses the Greeks not for themselves but for what they say about Christianity and about gay life today.

## Facts of Lesbian Life

Continued from Book Review page B3

written by DPat Matties whose son says "I don't know what to call you now...i don't know dpat. why did you change your name?" Mattie alternates sections of her entry with her son velling at her as a seven-year-old ("MOM WHAT'S A QUEER?") and as a 19-year-old ("you'll never believe what's happened to me...last february 19, 1976, i found the lord,") Mattie writes, "i stifled the urge to ask him if the lord had been lost." (p. 139)

While optimism abounds in the book, it isn't sugar-coated; there is pain, but unlike the pain in *Lesbian Letters*, it is pain we can believe and learn from.

Whenever we approach the Greeks, we need to be particularly careful about the later screenings they have suffered. Certain texts survive because the Romans and later the Christians liked them. The *Iliad* for instance, because of its implicit patriotism; or Plato and Aristotle because of their favoring of contemplation. Other authors were either neglected and lost or vindictively destroyed. Sappho's many poems survive now only in scattered fragments because monks found nothing in her worth copying. And the medical texts Foucault depends on so heavily survived because physicians preserved them. Even so, the Hippocratic texts Foucault quotes, may well come from a much later period so that the great weight he puts on them to prove the ways the body was regulated in Socrates' time cannot prove his point.

Foucault cannot be faulted for having a thesis or a personal interest in the Greeks. The greatest students have all been much more than antiquarians. Edith Hamilton, herself a lesbian, gives us a better feeling for the Greeks even though she skirts the sexuality question. John Addington Symonds loved the Greeks first because of their sexuality and in *A Problem in Greek Ethics* (1883) proposed that gay love underlay their culture, providing the civic companionship which

brought them greatness. Mary Renault in her numerous novels such as *The Praise Singer* catches some of the poetry Plato would have banished from his *Republic*.

Foucault's failure arises from his polemical purpose, which is to prove that sexuality is an entirely modern concept. Even his skewed use of the evidence cannot deliver the answer he seeks from the Greeks. Because his question is wrong. The word "homosexual" — Greek *homos*, same; Latin, *sexus*, sex — was not invented until 1869, but the practice predated the invention of the word. Like Plato, Foucault seems to consider the physical aspects of sex vulgar, less worthy than *askesis*, the self-exercise of oneself in contemplation. Implicitly, he shies from the implication of sexuality and homosexuality because they have for so long been considered unworthy, feminine and degrading. In Plato he finds some comfort for such a thesis, particularly in that philosopher's intolerably dull and tedious *Laws*, a work Foucault quotes more times than any other. Plato's *Laws* contain The first recorded suggestion that homosexuality was against nature (*para physis*). No wonder the Christians and philosophers have adored him so much; in common usage, Platonic love is that love which dare not touch another's body.

## On the (Christopher) Street Where We Live

Continued from Book Review page B6

boutiques, card shops, and cookie ovens.

On the walk home from a bar, Stanley is harassed by a group of kids in a convertible. Furious, he gets down their license number, and the next day obtains the name and address of the owner of the convertible. Days pass, as Stanley familiarizes himself with the neighborhood, house and habits of his prey. Then late one night, in the garage of his enemy, Stanley pours Sterno over and around the car, and ignites it. The next morning he buys the newspaper, which headlines: 'TERRORIST STALKS GLEN PARK YOUTH,' and quotes part of his note to the boy: 'You have been found guilty of acts of violence against your gay brothers and sisters . . . signed Stavrogin.' Over the next several days the story is run and sensationalized on

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# Supreme Court on Sodomy

Continued from page 1

decision, and the existence of sodomy laws in any state, will be used to justify discrimination against lesbians and gay men in such areas as child custody, housing, and employment, even when there is no evidence that the persons discriminated against are actually engaging in any illegal acts.

Both NGR's Graff and Lambda's Rubinfeld called the decision a political one. "It's clearly a case of deciding the result and making the decision fit the result," Graff said. He described the majority opinion as "really perfunctory—lacking the detailed analysis we'd expect from the Supreme Court on an issue as important as the right to privacy." Blackmun's carefully-reasoned dissent underscores the lack of legal foundation for the majority opinion and makes the political nature of that opinion more obvious, Graff said.

Rubinfeld called the decision "the first decision from the Rehnquist Court." Ultra-conservative Justice William Rehnquist, who joined White's opinion along with Chief Justice Burger and Justices Powell and Sandra Day O'Connor, was recently nominated by President Reagan to head the Court when Burger retires at the end of his term. Most observers believe that Rehnquist's nomination, together with the nomination of conservative Judge Antonin Scalia for the opening of the Court, signals that the recent rightward swing of the Court will continue for many years to come.

Despite this prospect, both Rubinfeld and Graff emphasize

that, as Graff put it, "the final word has not been written" by the Court about lesbian and gay civil rights.

Graff pointed out that the Court has not yet decided whether to hear *Baker v. Wade*, a case challenging the Texas sodomy law. Graff said that that case "squarely presents" the argument that the law, enforced only against lesbian and gay sexual activity, violates the Equal Protection Clause of the Constitution. The Court avoided addressing this issue in *Hardwick*.

Rubinfeld compared the *Hardwick* decision to the Court's decision in the case of *Plessy v. Ferguson*, which upheld racial segregation in education. She pointed out that "it wasn't that long afterwards that the Supreme Court reversed itself" and held in *Brown v. Board of Education* that such discrimination was unconstitutional. "*Plessy* wasn't the end of the Black [civil rights] movement. The struggle continues, this is not the end of the gay rights movement, and I hope that soon we have our own *Brown v. Board of Education*."

Graff drew an analogy to the Court's earlier decision in the *Dred Scott* case, which held that Blacks were not citizens, as well as to *Plessy*. After those decisions, Graff said, "the Black community became stronger, they were galvanized, and they persevered....[the *Hardwick* decision] will have a psychological impact on the gay community that'll be tough to overcome—but it will be."

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P. Clay Stephens, PA, has years of ex-  
perience in gay, lesbian and women's  
health care. Peggy Roberts, M.D. is a  
family physician who provides women's  
and primary health care services.

**Gay Men's Health**

Scott Harris, M.D., our new internist,  
is highly skilled and approachable.  
He addresses health concerns ranging  
from common colds/flu to sexually  
transmitted diseases and AIDS.

**You can choose your own personal medical provider.**

- Free Blood Pressure Clinic: Friday 10:30 - noon.
- HTLV-3 Education and Testing 267-0159.
- Lunchtime, Dinner and Evening Appointments now Available.

16 HAVILAND ST., BOSTON, MA 02115 (617) 267-7573

- Located 2 blocks from Auditorium T-stop.
- We accept VISA/MC, personal checks, and will bill major insurance carriers.

**Bodyworks  
Gym**

**Hey Guys**

Come on in & work out in a  
gym with a relaxed and  
supportive atmosphere.  
**Bodyworks now has coed hours:**

M, W, F 10am - 4pm  
T, Th 12 - 4pm

Call for details: 576-1493  
53 River St., Cambridge  
(near Central Sq. T-stop)  
memberships  
start July 1  
total free weight  
system









# TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer All Roommate and Housemate Ads that are Prepaid for Two Weeks We will run until you find a roommate. Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays till noon.

## ROOMMATE WANTED

**BROOKLINE HOUSE-**  
Mixed (M-F, S-G, 30s-50s)-seeks 5th longterm member: responsible, quiet, help with remodeling a plus. No TV. Near D line. About \$350/mo incl food. 731-4104. (14.1)

**LEXINGTON**  
Open minded, warm female 30+, Prof. to share 3 bdrm cape house. No pets, cigs. Fpl, yard avail now. \$333+. Call Karen 263-0933 or Terry 323-4654. (14.1)  
2 LF seek 3rd to share 5 rm apt. Indep, respon, 25+ nonsmoke. Call 776-0859. After 6pm. \$210+ util. (50)

**YOUR NEW HOME**  
Come join 3 If's seeking one more to share beautiful JP apt, spilit, humor, progressive politics, w/d, near Pond, arboretum, orange & green lines. No smoking. \$168+. Avail Aug 1. Call 524-6209, day and night. (50)

L looking for L to share 2 Bdrm Cambridge apt near Inman Sq. I'd like a friendly, relaxed home, prefer no drugs or alc. Leave msg 524-0921. (50)

L 30+ seeks same to share spacious 6 room apt in J.P. Furnished except bedroom. Must be neat, responsible and non-smoker. No cats. Must like dogs. Temp ok. Call 524-7774. (50)

Cheap rent! Lesbian mom looking for live-in babysitter-very low rent in exchange for 10-15 hrs/week of help with childcare in JP. Call Julie 522-2626. (50)

2-LFs seek 3-4 more (28+) to fill our JP home. Semi-veg, spiritual, fun, political coop. Couples ok. No more pets or cigs. Near T. \$200-250+. Nan 524-8028 eves or 262-3740 days. (50)

2 Lfs sks 3rd for beaut 3 br apt in Davis Sq, Som. Nr T. Large 1st flr apt with small br avail. Chem-free. 1 cat. 1 yr min pref. \$200+. 628-4165. (50)

**SERENITY X 3**  
2 LFs, 30+ seek 3rd LF for roommate, 3 bdrm house near Tufts. \$250 heat incl. Prefer 12 step Al-Anon program. Clean, mature, fin. secure, 26+. 596-0003 or 629-2882. (50)

2 JLF seek JF for independent, friendly, gt apt. Low rent. Nr Davis Sq. Kosher/veggie. Pls call 623-8603. (50)

**AUG-SEPT SUBLET**  
Woman needed for 2-month sublet with 2 independent lesbian. Near Inman Sq. \$185/month. No cats. Furnished. Share foodor separate. 628-4382 (H); 426-4469 (W-Loie). (50)

**ROOMMEZE**  
Roommate Referral Service  
Serving The Gay Community  
3 Month Listing \$15  
NEW OWNER-CALL TODAY!  
783-9004 (V14.4)

Gay woman (GCN volunteer) seeks roommate for So. End apt (under rent control). \$125/mo + util. Avail immediately. No security dep. For more info, call Mike at GCN, 426-4469. (50)



## APARTMENTS

**MEDFORD NR TUFTS**  
8 rms on 2 flrs. 4 bdrm, yard, porch, Fridge, garage, w/d, nr Harv and dwtn bus in vy quiet, tree-y ngbhd; \$900/mo incl gas, elect, not heat. Avail now. Call 391-2083 & lvs. (14.1)

**SUNNY APT**  
70 The Fenway, large sunny 1 br apt with sep dining area, hardwood floors, freshly painted. Cal David Kelland, 253-5550 or 861-8981. Asking \$775. Very nice bldg. (50)

**P-TOWN WATERFRONT**  
ON BEACH in quiet West End, hear the waves and seagulls: newly renovated 1-bedroom apt w/garden, deck, laundry; sleeps up to 6. 1 week min. \$650. Phone (617) 487-2771 or 262-7396. (V4.4)

**SUMMER RENTAL**  
**LAKEHORE PRIVACE- MAINE**  
Secluded seductive cabin-3 bedrooms, stone fireplace, loons at night. June -Sept. S Roberts. (212) 597-6646. (14.5)

**JAMAICA PLAIN**  
JP 2 BDRM. \$550+. Near T, O-Line. New paint, hardwood floors, avail now. Call 524-7390. (50)

**CO-INVESTORS WANTED**  
L couple seeks G or L couple to buy duplex in Lowell/fw of Boston area. 453-6821. (50)

## HOUSING WANTED

**GAY COUPLE SEEKS APT-S SHORE**  
Professional Gay M couple, late 20's, drug & alcohol free seek large 1 BR or 2 BR apartment in Braintree/ Randolph area. Please call 628-4284. (50)

**CO-OP OR GROUP HOUSE**  
GM couple, 20's, sks to enter/estab. friendly G/L/mixed household in Cambridge area. We're nonsmoking, neat, responsible, quiet, politic aware, classical music fans. Need: to move Sept 1, parking for 1, rent \$520 or less incl ht. Call Dan 426-4469 days; Todd or Dan 731-9160 eves. (14.1)

**WHERE'S BOSTON**  
2 Country women (artist/writer) want to try the city for a year (give or take a few mos.) Sublet/rental wanted for 9/86. Prefer Camb/Som area. Call 617-354-6237. (V14.1)

## RESORTS

**P-Town Condo For Rent**  
New furn condo 1 Br., locat West Comm. St. All appliances. No pets. \$1200/2 weeks. Call 7-11 PM (617) 963-2509. (14.1)

**KEY WEST SPLENDOR**  
**SPINDRIFT TROPICAL RESORT**  
"Tropically perfect - Perfectly tropical" (The Gay Weekly News, Miami). Free brochure: Spindrift, 1212 Simonton, Key West, FL 33040. (305) 296-3432. Helen-Hostess. (14.13)

**CHECK'ER OUT**  
**AT THE CHECKER INN**  
Double rooms, coffee by fireside, pkg, apts, also available. 1 block bay, open year 'round. 487-9029, 25 Winthrop St. P'town, MA 02657. (yr)

**WELLFLEET, CAPE COD**  
1 & 2 Bdrm apts in charming historic inn. Fully furnished. Views of Duck Creek Nature Preserve. Walk to town, art galleries, beach. 15 min to P'town. The Bradford. (617) 349-9510. (14.2)

**BED & BREAKFAST IN N.Y.**  
Enjoy a decadent weekend in a charming, lesbian owned, N.Y. brownstone-only one subway stop from Manhattan. Be pampered by having breakfast served in bed, and sipping a complimentary bottle of champagne on arrival. For more information call (718) 625-2653. The RADCLYFFE HALL or (718) 522-2828. (s17)

**GREENHOPE FARM**  
Woman-only space in VT's Green Mts. offers special summer weekly rates now through Aug. 15. 7 days for 2/ breakfast \$200. Horseback riding, canoeing, skinny dipping. Reserve early. (802) 533-7772. (V14.7)

## MOVERS

**POOR PEOPLES MOVERS**  
Licensed and Insured  
MDPU 24184  
522-0826

**THE JIM CLARK MOVING COMPANY**  
Serving the Gay Community with professionalism and respect  
Very careful furniture movers.  
Piano and hoisting specialists.  
Any time of the day-any day of the year.  
No overtime charges, 354-2184  
MPDU Number 23733 (1)

**APPLETON MOVING CO., INC.**  
(formerly, Boston Trucking Co.)  
Liscenced and Insured MA DPU#25522  
No job too big or too small  
Very careful movers 641-1234 (1)

**JULIAN WRIGHT MOVING COMPANY**  
Exp, Rel, Lic, & Ins  
MPDU#24430  
Tel 661-2958 (1)

**ALL AMERICAN MOVERS**  
Careful, Quick & Kind  
Store, Pack, Move-Home & Office  
Mention this ad for a discount  
Russ 321-7037 or 322-7373 Pat (V14.6)

**THE MARAKESH EXPRESS**  
\*\*16 years of quality service\*\*  
Licensed & Insured MDPD 21412  
Visa and Mastercharge accepted  
New and Inexpensive used cartons  
\*\*Call 661-0550 Anytime\*\* (v14.5)

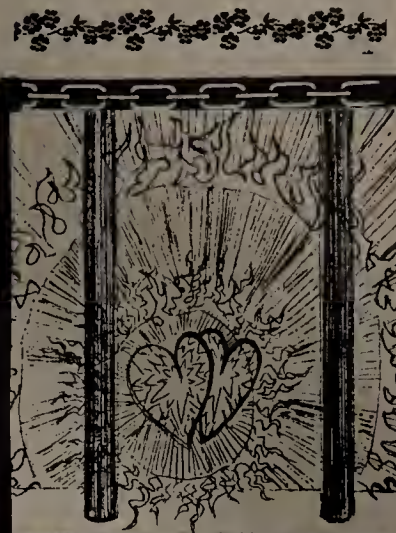
**From \$18 / hr.**  
• MAXI VANS  
• CARGO MASTER TRUCKS  
• HOMES • BUSINESSES  
• 24 HOUR DELIVERY  
• LIC. and INS.  
**236-1848**

### GCN SPECIALS

**DICTIONARY, anyone?**  
The most requested book at the Prisoner's Project is the dictionary. (Prisoners, generally uneducated, need them to wade thru law books etc.) If you have a spare one (paperbacks especially), please send it to: GCN Prisoner Project, 167 Tremont St., Boston, MA 02111. Thanks! (c)

**GCN VOLUNTEERS**  
Yes, you too can share in the power & glory & office drudgery! Correspondence, filling, phone calling, etc. Days preferable but some nights O.K. Call Loie at 426-4469. (c)

**PHOTO FANATICS**  
We still need folks to sort through and file old photos. Have fun and help GCN at the same time. Call Loie, 426-4469. (c)

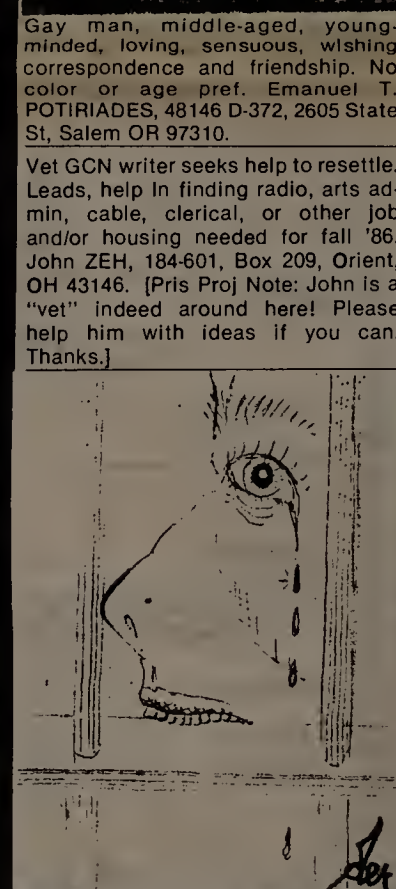


### the artist

Believes in the magic in words and thus wishes to stimulate the dormant creativity of the many flowers that read GCN...No celly, not even a mirror to piss at. Will you write and share your hidden secrets and dare to be a letter friend? Please write to this lonely queer in bondage. David E. REZABEK, 34034, Box 900, Jefferson City MO 65102.

Gay man, middle-aged, young-minded, loving, sensuous, wishing correspondence and friendship. No color or age pref. Emanuel T. POTIRIADES, 48146 D-372, 2605 State St, Salem OR 97310.

Vet GCN writer seeks help to resetttle. Leads, help in finding radio, arts admin, cable, clerical, or other job and/or housing needed for fall '86. John ZEH, 184-601, Box 209, Orient, OH 43146. [Pris Proj Note: John is a "vet" indeed around here! Please help him with ideas if you can. Thanks.]



### SERVICES

**RECOVERY FROM ADDICTIONS**  
Coping with life after we no longer abuse alcohol, drugs, food, etc., is a painful growth process. Therapy for addicts or their loved ones. Ms. Berni Zisserson, LICSW, 876-6995. Insurance accepted. (V14.3)

**FREE MEN'S HAIRCUT**  
Evenings, M-F, also Sat. & Sun. Call for appointment  
Watertown, 926-5209 (V13.50)

**BACK BAY COUNSELING SERVICES**  
**DENNIS IADAROLA**  
Serving the Community Since 1974  
Insurance Accepted  
739-7860

**MASS BAY COUNSELING ASSOC.**  
INDIVIDUALS, COUPLES AND GROUP COUNSELING INSURANCE ACCEPTED  
(617) 739-7832 for appt.  
**COPLEY SQUARE**

### Prisoners Seeking Friends

22 yr old incarcerated woman interested in correspondence with other prisoners or anyone in the free world to share thoughts, dreams and desires. Enjoy sports, reading, and caring friendship. I value honesty and look forward to hearing from you. Cathy MASON, Box 1, Goochland VA 23063.

I'm 26, Black, BI, and enjoy reading, children and the outdoor life. Also I would like to possibly make contact with a good lawyer regarding a case against DOC and Framingham Union Hospital. Cassie MCINTYRE, Box 99 Max, Framingham MA 01701.

I'm a 26 yr old white girl who prefers Black women, between 18 and 35. I'm a libra and a good lover. Tammy MELCHIONNE, Box A-IMCC, Oakdale IA 52319.

I'd love to hear from all honest and sincere people. I'm 25 and doing hard time. Sorry, other prisoners can't write here. Please write soon. I could use some encouragement. Barbie KANE, A226112-274, Box 8540, Pembroke Pines, FL 33024

### HELP! DICTIONARIES!!!

One of the 'facts of life' folks is that prisoners are often without much 'education' (which is partly why they're where they are: hard to get jobs, hard to deal with the legal jargon). PLEASE send any old dictionaries (paperback or not), or \$ to buy some used, to: GCN, 167 Tremont St, Boston MA 02111. THANKS!

UNITY! STRENGTH! IMAGINATION!

**Gay Prisoners**

**PRISONER RESOURCES**  
Joint Venture (penpals), Box 26-8484, Chicago IL 60626.

**Prison Parole & Probation Program**, Gay Community Services, Box 38777, Los Angeles CA 90038. (Services for the prisoner and ex-prisoner).

**Through The Looking Glass**, Box 22061, Seattle WA 98122. (Monthly publication free to WOMEN in prison)

Legal intern working on project for National Lawyers Guild's AIDS Network would like feedback from inmates, especially jailhouse lawyers on legal issues concerning AIDS in prisons. Will send questionnaire on request. Write: d. Lee Goldstein, C-16530 Rm 8222, Box 8101, San Luis Obispo, CA 93409. If your institution doesn't allow prisoners to write each other, send request to Mike at GCN and he will forward.

The parole board just denied me parole so it looks like I'll be in here for a while yet. Your paper is very helpful to me. I'd like to ask TVs and TSs to write me, also gays (especially from Georgia). Thanks a lot. James L. CAN-NON, Box 129759, C-2-15/2, Reidsville GA 30499.

I am very much interested in writing articles on gay prisoners in Texas. I feel there is plenty of room for improvement and wish nothing more than to become an instrumental part of this change. I could use some correspondence from people who are serious about helping with this and being friends. Thomas J. FINNEY, 418663, H-18 3/9, Ellis One, Huntsville TX 77343.

I am a pre-op transsexual and am very interested in starting a penpal club and newsletter for NY prisoners. I cordially invite all drag queens and pre-op TSs to contact me for further information. I think it's about time US girls get together and start communicating with each other! Your sister, Ms. Bertha. Contact John Lee DuVAL, 73C 152, Box 149, Attica NY 14011.

Try something different today. I have an interest in all forms of prisoner litigations and would like to hear from anyone out there who has a few kind words. Walter Gilbert CONNOR, 300591-A, Rt 4 Box 1200, Rosharon TX 77583.

Divorced black male, not unpleasant to the visual sense, seeking to establish a serious relationship with some special gay man. Let's get started to know one another. Age, race unimportant. Willie Earl BLOUNT, 85A 6391, Box 750, Wallkill, NY 12589.

I'm getting your paper every week. I'd also like to write to penpals. I'm very lonely. Will write all who answer. James FITZGERALD, 00847-025, Box 7000, D-Box 399, Texarkana TX 75501

I am an effeminate male. I try to be very electric lady. I'm a vegetarian interested in William Blake, Brahma, Buddha. Are there any true social reformers out there in the world who would like to change things by means of love of the universe? Tony HAYWOOD, 175334, Box 779, Marquette MI 49855.

I'm 33, love pro-wrestling, cooking, art and writing. Please write. Ron MACK, 20080, Box 14, Boise ID 83707.

Looking for a relationship based on trust, not just sex. All are welcome to write. I feel like a woman trapped inside of a man's body, even though I don't look like it. Please write Mike HARDIN, 363300, Ellis 2, Huntsville TX 77340.

GM seeking correspondence with fun, lovable, helpful, intelligent gays. Tony GEPHART, 161-553, Box 45699, Lucasville OH 45699.

I like to read, draw and write poems. Would like to get a penpal, gay or lesbian and get some wild sex talk going. John SALMAN, 05918-016, Box 1000, Lewisburg PA 17837.

Does Mr. Burdick think a few bad apples spoils the whole bunch? Does he think the business people he buys from aren't ripping him off? There are a lot of inmates who need letters from caring people. I'm one and I have no intention of swindling anyone. SASE would be helpful. Please write if you want to be a friend. Mark DEVENNEY, 01210-025, Box 33, Terre Haute IN 47808.

Save Stamp Money!!!  
For first class postage, up to the first ounce is 22¢; then it's only 17¢ for each ounce after that! (not 22¢) You can usually put 2-3 sheets of legal size paper in an envelope for 22¢

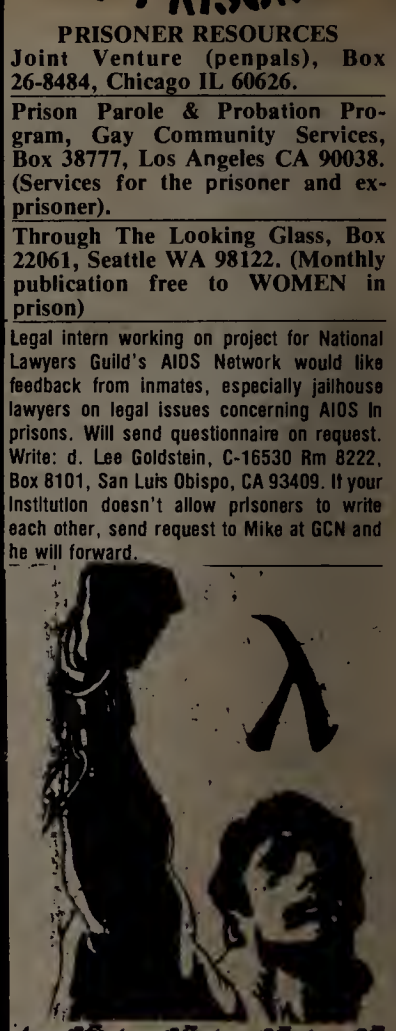
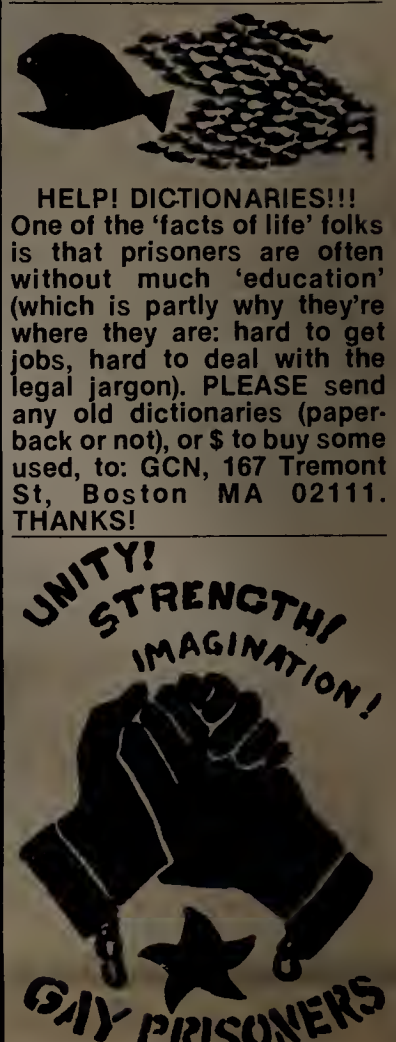
**Gay & Lesbian Penpals**  
We are a "support" group for gays and lesbians and have no limitations on correspondence as long as you can find a stamp to send a letter. Prisoners are welcome to write. Gays, bisexuals or lesbians, write to: GLCSE, PO Box 38777, Hollywood CA 90038.

Gay prisoner looking for friendship and love. Will answer all sincere inquiries. Please take a chance. [Pris. Proj. Note: THANKS a lot for the great graphics you sent and the poem; something will be in the prisoner poetry centerspread for sure!] Anthony Wolfgang McKENZIE, 44873, Box R, Buena Vista CO 81211.

### Prisoners Seeking Friends

TO ALL: THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).

**ACLU RIGHTS OF PRISONERS**  
FREE to prisoners (while they last)  
Send to: ACLU, 132 W. 43rd St., New York, NY 10036



**SAVE STAMP MONEY!!!**  
For first class postage, up to the first ounce is 22¢; then it's only 17¢ for each ounce after that! (not 22¢) You can usually put 2-3 sheets of legal size paper in an envelope for 22¢

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Gay prisoner looking for friendship and love. Will answer all sincere inquiries. Please take a chance. [Pris. Proj. Note: THANKS a lot for the great graphics you sent and the poem; something will be in the prisoner poetry centerspread for sure!] Anthony Wolfgang McKENZIE, 44873, Box R, Buena Vista CO 81211.



# CALENDAR

**July 5  
to  
July 27**



Betsy Rose, July 11

## 5 saturday

**Boston** — "Shabaton Workshops," with the World Congress of Gay/Lesbian Jewish Organizations. Mass. College of Art, 625 Huntington Ave. \$10 includes lunch. Wheelchair accessible. Info: 782-8894.

**Cambridge** — United Church of Christ Coalition for Lesbian/Gay Concerns present **Susan Savell** in concert. First Church, 11 Garden St. 8:30PM. Info: 524-4288.

**Boston** — "Something About the Women" presents **Voices from Nairobi**, part 1 of 5-part series. WMFO 91.5 FM. 11AM.

## 6 sunday

**Boston** — Tour of **Jewish Boston** with Am Tikva. Meet at Paul Revere Statue, Hanover St., North End. 1PM. \$5. Info: 782-8894.

**Cambridge** — Marcia Deihl with the OxyMorons and Toba Spitzer to benefit for Harvard Union of **Clerical & Technical Workers**. Charlie's Tap, Central Sq. behind Purity Supreme. 8PM \$5.

**Dorchester** — **GALA monthly potluck**. 7:30PM. Donation requested. Info: 288-4765 or 288-8029.

## 7 monday

**Cambridge** — Double-Edge Theater presents "Gardzienice" from Poland. Old Cambridge Baptist Church, 1151 Mass. Ave. 8:30PM. Through July 12. Info: 254-4228.

## 8 tuesday

**Boston** — **GCN membership meeting** and potluck dinner. 6PM. 167 Tremont St., near Park & Boylston T-stops. All volunteers welcome.

**Cambridge** — **NOW Reproductive Rights Task Force**. 99 Bishop Allen Drive, Central Sq. 7PM.

**Cambridge** — **Big Women's Water Aquatics**. Cambridge YWCA, 7 Temple St. Women 200 lbs. and over, no swimming required. Info: 491-6050.

## 9 wednesday

**Cambridge** — **Feminist Discussion Group**: "Loving too much." Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

**Cambridge** — **Janet Hood and Susan Farley**. Ryles, Inman Sq. 8:30-11:30PM. \$4. Info: 876-9330.

**Boston** — Volunteer orientation for **Project Place** counsellors. 6PM. Info: 262-3740.

**Jamaica Plain** — Lesbian and Gay Neighbors **evening at the Pops**. Esplanade, at the pink flamingo. 7:30PM.

## 10 thursday

**Boston** — **GCN's production night**. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

## 11 friday

**Boston** — **GCN's volunteer night**: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

**Tenants Harbor, ME** — **Libana women's ensemble weekend workshop**. Blueberry Cove Camp. \$105. Info: (617)395-1920 or (207)372-6353.

**Boston** — **New England Girth & Mirth** potluck dinner. Hill House, 74 Joy St., Beacon Hill. 8-10PM. Info: Reed 566-6530.

**Cambridge** — **Betsy Rose**: "A Farewell Concert." Paine Hall, Harvard Univ. 8PM. \$7 advance, \$8 at door. ASL interpreted, wheelchair accessible. Info: 547-1378, or 661-3567.

## 12 saturday

**Boston** — **Firing Line** presents, "AIDS: The Rights of the Patient, The Rights of the Public," with William Buckley and Alan Dershowitz. Ch 44. 7:30PM.

**Boston** — "AIDS: Profile of an Epidemic," with Ed Asner, host. Ch. 44. 8:30PM.

**Boston** — **Dance Party**: Celebrate the 7th anniversary of Nicaragua's Revolution. First Church, 11 Garden St. \$5. Childcare by reservation: 524-5362. Wheelchair accessible. Info: 522-5831 or 524-5362.

**Boston** — **Black Gay Men's Caucus** bus trip to P'town sponsored by Black Men's Assoc. Info: 353-0719 or 424-1695.

**Jamaica Plain** — Women's "Malavah Malka," sponsored by the New Jewish Agenda's Feminist Task Force. 8PM. Desserts provided. Info: 524-8562.

**Boston** — "Family of Women," (part 2 of 5), on Something About the Women. WMFO 91.5 FM. 11AM.

## 13 sunday

**Concord** — **Canoe Trip** with North of Boston Lesbians. South Bridge Boathouse. 11AM. Info: 322-3233.

**Roxbury** — **Black Gay Men's Caucus**. Ellis B. Haizlip, radio producer, will speak. First Church of Roxbury. Info: 353-0719 or 424-1695.

**Jamaica Plain** — Lesbian & Gay Neighbors **potluck picnic**. Jamaica Pond, ODT driveway. 3-6PM. Info: 522-6090 or 522-3894.

## 14 monday

**Mansfield** — **Joe Jackson** in concert. Great Woods. 7:30PM. \$18.50-13.50. Info: 523-6633.

## 16 wednesday

**Boston** — Party in honor of **Ann Maguire**. Somewhere Else. 6-8PM. \$20. Info: Dave Gearhart, 423-7760.

**Cambridge** — **Feminist Discussion Group**: "Single Parenting." Women's Center, 46 Pleasant St., Central Sq. 8-10PM. Info: 354-8807.

**Framingham** — S. Middlesex Coalition for Choice: abortion amendment **speaker training**. First Parish Church, 24 Vernon St. 7:30 PM. Info: 653-8560.

## 17 thursday

**Dorchester** — **GALA monthly meeting**. Info: 288-8029 or 825-4463.



Joe Jackson, July 14

## 18 friday

**Boston** — **Girls Night Out** benefit for **GCN**, 9PM-1AM at Tufts MacPhie Pub (78 Talbot St.) near Davis Sq. T-stop. \$10 in advance/\$12 at door. Call Anne Phibbs or Laurie at **GCN** for info on low-income tickets: 426-4469.

**Cambridge** — **Gaylaxians**, a social group for gay people & their friends interested in science fiction & fantasy literature & media. 7:30PM. Info: Gaylaxians, c/o Dumas, Box 1373, Kendall Sq. Branch, Cambridge, MA 02142.

## 19 saturday

**Cambridge** — **Fiesta** to celebrate the 7th Anniversary of the Nicaraguan Revolution. Rindge & Latin High School. 7:30PM-1AM. \$10 in advance/\$12 at door. Info: CASA, 492-8699.

## 20 sunday

**Boston** — **Wannetta Jackson** in concert. Villa Victoria Cultural Center, 85 W. Newton St. 8PM. \$5 in advance, \$6 at door. Wheelchair. accessible. Info: 492-8436.

**Boston** — **Metropolitan Community Church**, a Christian church for the lesbian and gay community, worship service. 131 Cambridge St. 7PM. Info: 523-7664.

## 22 tuesday

**Jamaica Plain** — Lesbian & Gay Neighbors dinner at Doyle's. Doyle's Cafe, Washington St. 6:30PM.

## 24 thursday

**Dorchester** — **GALA bridge** with Scot and Bill. 7:30PM. Info: Scot 282-9348, or Rudy 282-5671.

## 25 friday

**Boston** — **Am Tikva Shabbat Service & Oneg Shabbat**. 74 Joy St., Hill House, Beacon Hill. 8PM. Bring something sweet to share. Info: 782-8894.

**Cambridge** — **Patty Larkin** with Palermo & Rush in concert to benefit Harvard Clerical/Technical Union. Paine Hall. 8PM. \$10. Wheelchair accessible. Info: 661-2619.

## 27 sunday

**Jamaica Plain** — Lesbian & Gay Neighbors **Brunch** at Doyle's. Doyle's Cafe, Washington St. 11AM.

**Cambridge** — **Cambridge GALA One Year Anniversary** potluck supper celebration. 6PM. Info: Katherine, 661-6896 or David, 497-6197.

**Somerville** — **Somerville/Medford GALA Third Anniversary Party**. Stephen James House, Davenport St. 6:30PM-12AM. \$5 in advance, \$6 at door. Info: 628-5875 or 623-3786.

## note this!

**Sanctuary: The Spirit of Harriet Tubman.** Presented by the Underground Railway Theater. Written by Kate Rushin, with Wes Sanders and the cast. June 28 at the Villa Victoria Cultural Center, Boston.

*Sanctuary* "celebrates the underground railroad of the 1850s and today" by linking the life of Harriet Tubman with the current movement to give "sanctuary" to Central American refugees. Drawing on actual events, the words of Tubman and other slave narratives, Act I recounts Tubman's life as a slave and her escape to freedom. The time is the 1850s, the place: Philadelphia, where Harriet (Valerie Stephens) is working in a kitchen, between clandestine and increasingly dangerous trips back south to aid other slaves.

As Harriet tells her story to James (Jorge Arce), a co-worker, events are acted out in flashbacks which include the appearance of the master and his wife and elaborate use of shadow puppets and transparency projection. This repeated jumping back in time makes for some rough transitions but the reasons for this construction becomes clear in Act II. After listening to what Harriet has to say, James decides to put his anger to good use and joins the work of the underground.

Act II takes place in a restaurant kitchen in present-day Chicago. Stephens is now Mary, a cook, and Arce is now a busboy, Joachin. Afraid to tell his co-workers he is an illegal refugee from Guatemala, Joachin can only shout in frustration, "You don't know anything!" When Joachin describes the horrors that drove him from his rural village, Mary listens in disbelief and exclaims, "This happened in Puerto Rico?"

Act II works better than the first, with more interaction between the actors, better pacing, and smoother transitions to the flashbacks. It also benefits from more energy and humor. (In one scene Mary asks if Joachin wants to buy a raffle. Startled, he turns his head and asks, "Rifle?") When Mary realizes that Joachin is one of the refugees that people in her church were talking about when they discussed providing sanctuary, it changes her life (as Harriet's story changes James' life in Act I).

While *Sanctuary* presents the pain inflicted on slaves in this country and on peasants in present-day Central America, its focus is on the connections that must be made between people to work against this oppression. *Sanctuary* is a celebration of the spirit of solidarity.

What the play may lack in theatrical construction, the production more than makes up for in creative visuals, the voices of the Zion Gospel Chorus, the company's political commitment and the actor's enjoyment of their work. Valerie Stephens is moving both as Tubman and as Mary in the final scene. This is a wonderful play for children as well as adults. Along with learning some history, kids will enjoy the special effects, including a giant head puppet of Harriet Tubman which is magically transformed into the face of a Guatemalan Indian. The Underground Railway Theater only scheduled this one performance in Boston before taking it on the road; from the enthusiastic response of the full house Saturday night, it's obvious there will be a strong demand for more when they return.

—Monica Hileman

## Gay Film Festival

**October 1986**

**Brussels**

All novice and expert filmmakers are asked to submit their work for possible entry into this bi-annual event. Entry deadline is August 1, 1986.

Atenne Rose, PO Box 888 1000, Brussels, Belgium

Calendar compiled by Miranda Kolbe

# GayCommunity News



# Dance/Concert to Benefit **GAY COMMUNITY NEWS**

## **Girls NIGHT OUT**

*Friday, July 18*

9 pm — 1 am

Tufts'  
MacPhie Pub  
78 Talbot St.  
off College Ave.  
Nr. Davis Sq. 'T'

Tickets:  
\$10 advance  
\$12 door

Available at  
GCN, Glad Day  
New Words,  
Redbook &  
Bodyworks

Call  
Anne Phibbs at  
GCN for  
information on  
low income  
tickets.

Yes, yes, I'll be there!

I am enclosing \$\_\_\_\_\_ for \_\_\_\_\_ tickets, at \$10 each, to see Girls Night Out  
and to support GCN.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Sponsored by Tufts' Lesbian/Gay Community